A STUDY OF AN EARLY CHRISTIAN HYMN
IN
II TIM. 2:11-13

by

I-JIN LOH

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(An Abstract) by I-Jin Loh

Since the pioneering study of E. Norden and the introduction of form-criticism scholars have been devoting considerable energy in isolating hymnic fragments in the New Testament. Even though II Tim. 2:11-13 has often been adduced to evidence the existence of such fragments, no attempt has been made to investigate this passage. The purpose of this dissertation is to remedy this glaring omission.

Chapter one surveys the literature on the studies in the New Testament hymns in general and on the present position of research on II Tim. 2:11-13 (mainly in commentaries) in particular. Chapter two analyzes the structure of the hymn by observing its poetic features and determining its precise delimitation. The hymn as one finds it in the Epistle is fragmentary, yet there is no justification in trying to delete v. 13c from the hymn since structurally v. 13c represents a not altogether unknown literary construction employed by the redactor of the hymn to heighten the climax of his argument, and content-wise it is necessary to complete the thought of v. 13b.

Chapter three traces the origin of the πιστὸς ὁ λόγος formula and explores its meaning in the Pastorals. It is a soteriological formula referring to the salvation or eternal life made possible through Jesus Christ, as such it is likely that its origin is to be located in the use of the אמת ויציב prayer attesting to the truth and validity of the *Shema‘*, and especially to that of the crowning act of God's redemption. It should be observed, however, that while the function of the אֱמֶת וְיַצִּיב formula is confirmatory, the πιστὸς ὁ λόγος formula can serve either as a formula of introduction or as that of confirmation. It is therefore probable that the two uses of Amen, namely as an introductory as well as a confirmatory particle, have contributed something to the formulation of the πιστὸς ὁ λόγος formula.

The detailed exegesis of the passage in chapters four and five sets the stage for the examination of the *Sitz im Leben* of the hymn. The impasse with regard to the precise *Sitz im Leben* of the hymn can be dissolved only with the realization that the hymn had undergone a redaction. Before its incorporation into the present context vv. 11-12a consists of a fragment of a baptismal hymn composed on the basis of the *locus classicus* of the Pauline theology of baptism in Rom. 6:3 ff. The redactor introduced it here for the purpose of exemplifying the reality of sufferings, and perhaps even the possibility of death by martyrdom. The redactor's completion of the hymn by improvising a well-known saying of Jesus (Lk 12:9; Mt 10:33) and by rounding off the hymn with the thought of the immutable faithfulness of God, however, betrays also his desire to convey the message of encouragement and hope to those who face the threats of persecution and death. Since both formal and material affinities to Luke-Acts are evident in the incorporation and the redaction of the hymn, Luke is tentatively identified as its redactor. The redaction is believed to have been completed simultaneously with the actual compilation of the Epistle.

ACKNOWLEDGEMENT

As the present study comes to an end, the author wishes to record expressions of appreciation to all who have contributed to the work.

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LIST OF ABBREVIATIONS

ATANT	*Abhandlungen zur Theologie des Alten und Neuen Testaments* (Zuerich)
CB	*The Cambridge Bible for Schools and Colleges* (Cambridge)
CB-NE	*The Century Bible - New Edition* (London/Edinburgh)
CBE-NEB	*The Cambridge Bible Commentary on the New English Bible* (Cambridge)
CBQ	*The Catholic Biblical Quarterly* (Washington)
CGT	*The Cambridge Greek Testament for Schools and Colleges* (Cambridge)
EGT	*The Expositor's Greek Testament* (London/New York)
EQ	*The Evangelical Quarterly* (London)
ET	*The Expository Times* (Edinburgh)
EvTh	*Evangelische Theologie* (Muenchen)
FRLANT	*Forschungen zur Religion und Literature des Alten und Neuen Testaments* (Goettingen)
HNT	*Handbuch zum Neuen Testament* (Tuebingen)
HNTC	*Harper's New Testament Commentaries* (New York)
HTK	*Herders theologischer Kommentar zum Neuen Testament* (Freiburg)
IB	*The Interpreter's Bible* (New York/Nashville)
ICC	*The International Critical Commentary* (Edinburgh)
IDB	*The Interpreter's Dictionary of the Bible* (New York/Nashville)
JB	The Jerusalem Bible
JBL	*Journal of Biblical Literature* (Philadelphia)
JR	*The Journal of Religion* (Chicago)
JTS	*The Journal of Theological Studies* (Oxford)
KEK	*Kritisch-exegetische Kommentar ueber das Neue Testament* (Goettingen)

KJV	The King James Version
LBC	*The Layman's Bible Commentary* (Richmond)
MNTC	*The Moffatt New Testament Commentary* (London/New York)
NCB	*The New Clarendon Bible* (Oxford)
NEB	The New English Bible
NTD	*Das Neue Testament Deutsch* (Goettingen)
NTS	*New Testament Studies* (Cambridge)
NTTS	*New Testament Tools and Studies* (Grand Rapids/Leiden)
REJ	*Revue des études juives* (Paris)
RGG	*Die Religion in Geschichte und Gegenwart* (Tuebingen)
RHPR	*Revue d'histoire et de philosophie religieuses* (Strasbourg/Paris)
RNT	*Regensburger Neues Testament* (Regensburg)
RSPT	*Revue des sciences philosophiques et théologiques* (Paris)
RSR	*Recherches de science religieuse* (Paris)
RSV	The Revised Standard Version
SBT	*Studies in Biblical Theology* (London)
STU	*Schweizerische theologische Umschau*
SUNT	*Studien zur Umwelt des Neues Testaments* (Goettingen)
TBC	*The Torch Bible Commentaries* (London)
TDNT	*Theological Dictionary of the New Testament* (Grand Rapids)
THNT	*Theologischer Handkommentar zum Neuen Testament* (Berlin)
TLZ	*Theologischer Literaturzeitung* (Leipzig)
TU	*Texte und Untersuchungen zur Geschichte der altchristliche Literatur* (Berlin)
TWNT	*Theologisches Woerterbuch zum Neuen Testament* (Stuttgart)

WMANT	*Wissenschaftliche Monographien zum Alten und Neuen Testament* (Neukirchen)
WUNT	*Wissenschaftliche Untersuchungen zum Neuen Testament* (Tuebingen)
ZAW	*Zeitschrift fuer die alttestamentliche Wissenschaft* (Giessen/Berlin)
ZNW	*Zeitschrift fuer die neutestamentliche Wissenschaft* (Giessen/Berlin)
ZTK	*Zeitschrift fuer Theologie und Kirche* (Tuebingen)

CHAPTER I

THE LITERATURE AND PROBLEM

It has never been disputed that the early church, like all mission churches, was a singing church. As the result of the preaching of the Good News and its reception by faith, the sudden flow of new life and the surging of great spiritual energy would naturally express themselves in songs and praises. As A. B. Macdonald so aptly puts it, "*a priori*, we should expect that a movement which released so much emotion, and loyalty, and enthusiasm, would find expression in song... So it would have been strange indeed if the Church had remained songless in the first glorious dawn when the light from Christ came breaking across the horizon, making all things new."[1]

Passages like I Cor. 14:26; Col. 3:16; and Eph. 5:19 f. indeed give some clues as to the existence of some hymns in the New Testament. However, any attempt at an investigation into the origin, nature, form, and content of the early Christian hymns necessarily runs into some difficulties. First, there are but few such hymnic fragments scattered over the New Testament.[2] Furthermore, none of the New

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[1] *Christian Worship in the Primitive Church* (Edinburgh: T. & T. Clark, 1934), p. 112.

[2] For possible reasons for preserving so few extant hymns in the New Testament, cf. W. S. Smith, *Musical Aspects of the New Testament* (Amsterdam: Uitgeverij W. Ten Have N.V., 1962), pp. 92 ff.

Testament writers deemed it desirable to pause to indicate the form and content of the hymns, or to give any reference to the Sitz im Leben in which the hymns were used in the Christian community. Finally, the uncertainty as to the origin and use of the hymns is further deepened by the fact that one receives very little informations and assistance concerning these matters from the writings of the early Church Fathers. Consequently any research in this field has to rely on such inferences as may be drawn from some incidental hints found here and there in the New Testament writings.

A. Studies in the New Testament Hymns:

With these limitations in view it is therefore no wonder that relatively few studies have undertaken the investigation of early Christian hymns. By taking a quick glance at the literature available on the subject it would not be difficult to discern basically two lines of research advanced in recent years which have some important bearing on the present study: the one approaches the subject along what may be called hymnologico-liturgical line; and the other, form-critico-theological. It will be noted, however, that a clear demarcation between these two lines of research is sometimes very difficult to draw.

Among important studies along the first line of research, one can refer to the pioneering work of Josef

Kroll.[1] He traced the development of Christian hymn from its Jewish and Hellenistic backgrounds which he believes had already fused into a unity in the Jewish diaspora. Henri Leclercq[2] has gathered a considerable number of passages from the New Testament and the early Church Fathers which may be classified as hymns of some sort. It is curious that passages like Phil. 2:5-11 and Col. 1:15-20 are missing from the list. Ruth Messenger[3] has scanned through Christian hymns of the first three centuries and reached the conclusion that pagan influence, both Greek and Latin, was relatively slight in comparison with Semitic ones. Eric Werner[4] has done a detailed study on the interdependence of liturgy and music in Synagogue and Church. Unfortunately, other than incidental references, the New Testament hymns do not come within the range of his investigation. C. H. Kraeling and Lucetta Mowry[5] have surveyed the music in the Bible from Nomadic period down to the Gnostic hymns.

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[1] Die christliche Hymnodik bis Klemens von Alexandreia (Koenisberg, 1921).

[2] "Hymnes," Dictionaire d'archéologie chrétienne et de liturgie, vol. VI (Paris: Letuzey et Ané, 1925), cols. 2826-2928.

[3] Christian Hymns of the First Three Centuries /The Papers of the Hymn Society, IX (New York, 1942)/.

[4] The Sacred Bridge, the Interdependence of Liturgy and Music in Synagogue and Church During the First Millennium (London: Dennis Dobson, New York: Columbia University Press, 1959).

[5] "Music in the Bible," The New Oxford History of Music, vol. I, Ancient and Oriental Music, ed. by Egon Wellesz (London: Oxford University Press, 1957), pp. 283-312.

W. S. Smith[1] has dealt with the musical aspects of the New Testament concentrating on all the references having to do with musical performances.

These and some other works[2] are pertinent for and integral to any study of early Christian hymns; the primary interest of the present study, however, lies rather in the form-critico-theological analyses of the hymns.

It was Eduard Norden[3] who first provided some criteria for isolating New Testament hymns. He has called special attention to the use of participles and relative clauses which often signalizes the presence of *liturgica* in ancient religious literature. The impetus instigated by Norden was further developed and carried through by the introduction and adoption of form-criticism as one of the legitimate methods of Biblical research.[4] Based on the result of this method such scholars as Ethelbert Stauffer,[5] Joseph

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[1] Cf. *op. cit.*, *passim*.

[2] Cf. *ibid.*, *passim* and B. M. Metzger, "Hymns in the Early (Greek) Church," *Twentieth Century Encyclopedia of Religious Knowledge*, ed. by L. A. Loetscher (Grand Rapids: Baker Book House, 1955), pp. 543-545, for reference.

[3] *Agnostos Theos, Untersuchungen zur Formengeschichte Religioeser Rede* (Berlin: B. G. Teubner, 1913).

[4] For a most recent survey and study of this method, see Klaus Koch, *Was ist Formgeschichte? Neue Wege der Bibelexegse* (Neukirchen - Vluyn: Neukirchen Verlag, 1964). It should be added that the book concentrates more on the Old Testament questions.

[5] *New Testament Theology*, tr. by John Marsh (New York: The Macmillan & Co., 1955), pp. 338 f.

Schmitt,[1] R. P. Martin,[2] Gottfried Schille,[3] etc., have been able to provide some added criteria for the isolation of hymnic fragments.[4]

A check of the hymnic fragments in the New Testament will show that, especially in Lukan canticles (1:46-55, 68-79; 2:14, 29-32) and in some hymnic forms of the Apocalypse (4:8; 6:11; 11:17-18; etc.), a continuity exists between Jewish and Christian hymns, both formally and materially. There are, however, some Christological, baptismal, and other categories of hymns which have been considered as _de_ _novo_ Christian creations.[5] It is these hymns which have claimed much critical ink in recent years. It will be informative to see just how much of the New Testament passages have been isolated to be of hymnic origin. Since a complete cataloguing of all the books and articles devoted to this subject is impossible, nor is it intended, reference will be made only to monographs, important discussions, and survey articles.

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[1] _Jésus ressusité dans la prédication apostolique, étude de théologie biblique_ (Paris: J. Gabalda et C^{ie}, 1949), pp. xiv ff.

[2] "Aspects of Worship in the New Testament Church," _Vox Evangelica_, II, ed. by R. P. Martin (London: The Epworth Press, 1963), pp. 1-32.

[3] _Fruehchristliche Hymnen_ (Berlin: Evangelische Verlag, 1965), pp. 24 ff.

[4] Cf. also A. M. Hunter, _Paul and His Predecessors_, rev. ed. (Philadelphia: The Westminster Press, 1960), p. 38, and W. J. Dalton, _Christ's Proclamation to the Spirits_ /_Analecta Biblica_, 25 (Rome: Pontifical Biblical Institute, 1965)/, pp. 88 ff. For a summary of these criteria, see _infra_, pp. 31 ff.

[5] For the classification of the New Testament hymns, cf. R. P. Martin, _art_. _cit_. (as in note 2 above), pp. 18 ff.

Turning first to the Gospels, a study of a more general character is that by C. F. Burney.[1] He has shown that the sayings of Jesus are cast in the form of Semitic poetry, with such characteristic features as parallelism, rhythm, and rhyme. His thesis is generally accepted by Matthew Black[2] who finds some such examples even outside the sayings of Jesus. By allowing a broad definition of a hymn W. H. Raney[3] was able to include as hymns such passages in the Fourth Gospel as 1:1-18; 3:16-21, 31-36; 10: 1-18; 14:1-31; 15:1-27; 16:1-33; 17:1-26 as hymns sung in the early church worship.

While these scholars regard the characteristic features of Jesus' sayings to be Semitic, Johannes Schattenmann[4], on the other hand, considers many of them as exhibiting Hellenistic features. Of interest is his contention that the Lukan version of the Lord's Prayer (11:2b-5) is of Hellenistic origin. This is diametrically opposed to the theory proposed by K. G. Kuhn[1] that the origin of the Prayer is Aramaic.

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[1] The Poetry of the Lord, an Examination of the Formal Elements of Hebrew Poetry in the Discourses of Jesus Christ (Oxford: The Clarendon Press, 1925). Cf. also his Aramaic Origin of the Fourth Gospel (Oxford: The Clarendon Press, 1922).

[2] An Aramaic Approach to the Gospels and Acts (3rd ed., Oxford: The Clarendon Press, 1967), esp. pp. 143 ff.

[3] The Relation of the Fourth Gospel to the Christian Cultus (Giessen: Alfred Toepelmann, 1933).

[4] Studien zum neutestamentlichen Prosahymnus (Muenchen: Verlag C. H. Beck, 1965).

Of the studies of more specific nature, the Johannine prologue is the one passage in the Gospels which has attracted much attention. Rudolf Bultmann[2] believes that the Logos-hymn was originally composed in Aramaic. It was a part of Revelatory Discourse Source, originally a Gnostic hymn written in praise of John the Baptist, and was finally redacted into a Christological hymn. Serafín de Ausejo[3] has made an extensive study of the prologue by comparing it with the Christological hymns in Phil. 2:6-11; Col. 1:15-20; I Tim. 3:16; and Heb. 1:2-4. He discerns in all these hymns three essential elements concerning the person of Christ, namely, his pre-existence, incarnation, and exaltation. He further insists that the hymn refers entirely to the event of the Word-became-flesh, just as Pauline hymns are all Christo-centric. Joachim Jeremias[4] maintains that this hymn, like that in Phil. 2:5-11, is a *Heilsgeschichte in Hymnenform*. It divides naturally into four strophes, and exhibits the feature of the seldom used climactic parallelism (e.g., 1:4 f. and 14b, 16, etc.). The first three strophes serve as an interlude to the fourth which is a climactic personal confession, as seen from the change of person from the third to first ('he' to 'we'). Besides M.-E. Boismard's monograph,[1] rather comprehensive surveys and discussions on recent scholarship may be found in the works of Paul Lamarche,[2] Rudolf Schnackenburg,[3] and R. E. Brown.[4] Another passage in the Gospels, Mt 11:25 ff., has been suggested to be a baptismal hymn by Martin Rist.[5]

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[1] *Achtzehngebet und Vaterunser und der Reim* [*WUNT*, I (Tuebingen: J. C. B. Mohr, 1950)]

[2] *Das Evangelium des Johannes* [*KEK*, IV (18. Aufl., Goettingen: Vandenhoeck & Ruprecht, 1964)], pp. 5 ff.

[3] "¿Es un himno a Cristo el prólogo de San Juan?" *Estudios Biblicos*, XV (1956), 223-277, 381-427.

[4] *The Central Message of the New Testament* (New York: Charles Scribner's Sons, 1965), pp. 71 ff.

There are more hymnic fragments preserved in the Epistles than in the Gospels. Gottfried Schille[6] has made a detailed investigation of these hymns with special emphasis on those in Ephesians and Colossians. Eph. 2:14-18, and Col. 2:9-15 are classified as 'Erloeserlieder'; Eph. 2:4-10; 1:3-12; and Col. 1:12-20 as 'Initiationslied'; and Eph. 5:14 as 'Wecklieder'. Wolfgang Nauck[7] has suggested that a baptismal hymn is preserved in Eph. 2:19-22. J. T. Sanders[1] has made some observations on the hymnic elements in Eph. 1-3. The suggestion that Eph. 5:14 is a fragment of a very old Christian hymn goes back to Theodoret.[2] Bent Noack[3] agrees that it is a baptismal hymn, but, instead of interpreting the key terms such as 'sleep', 'awake', and 'shine' in metaphorical sense, he wishes to take them literally. Thus the hymn is concerned with the resurrection of the dead at the Parousia. It is an eschatological hymn. A. N. Wilder[4] maintains that the baptismal character of the hymn is reinforced if one completes it, as Clement of Alexander did, by a supplement which he thinks may well be original. The supplement includes the following: 'The Sun of the Resurrection, He who was born before the dawn, Whose beams give life'.

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[1] *Le prologue de Saint Jean* [*Lectio Divina*, 11 (Paris: Éditions du Cerf, 1953)].

[2] "Le prologue de Jean," *RSR*, LII (1964), 497-537.

[3] *Das Johannesevangelium*, I. Teil, *Einleitung und Kommentar zu Kap. 1-4* [*HTK*, IV (Freiburg/Basel/Wien :Herder, 1965)], pp. 197-269.

[4] *The Gospel according to John I-XII* [*The Anchor Bible*, 29 (New York: Doubleday & Co., 1966)], pp. 3-41.

[5] "Is Matt. 11:25-30 a Primitive Baptismal Hymn?" *JR*, XV (1935), 63-77.

[6] *Op. cit.*

[7] "Eph. 2:19-22: ein Taufled?" *EvTh*, XIII (1953), 362-371.

By far the most difficult, the difficulty of which is described as "enough to fill the student with despair, and to affect him with intellectual paralysis,"[5] yet the most

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1. "Hymnic Elements in Eph 1-3," ZNW, LVI (1965), 214-232.

2. In P.G., 82:545, referred to in R. P. Martin, "The Composition of I Peter in Recent Study," Vox Evagelica, I, ed. by R. P. Martin (London: The Epworth Press, 1962), pp. 29-42, note 6.

3. "Das Zitat in Ephes. v. 14," ST, V (1952), 52-64.

4. The Language of the Gospel, Early Christian Rhetoric (New York: Harper & Row, 1964), p. 117.

5. A. B. Bruce, The Humiliation of Christ (Edinburgh: T. & T. Clark, 1876), p. 8.

studied Christological hymn in the New Testament is found in Phil. 2:5-11. Since the important study of Ernst Lohmeyer[1] the hymnic character of this passage has generally been accepted. He considers the hymn to be of Aramaic origin, used in a Eucharistic setting. The hymn is arranged in six stanzas of three lines each. Joachim Jeremias[2] proposes the division of the entire hymn in couplets with the feature of *parallelismus membrorum*. He further maintains that kenosis refers to Jesus' death at the Cross, and that the hymn proclaims the three states of Christ's existence, namely, his pre-existence, incarnation, and exaltation. Ernst Kaesemann[3] points out that the hymn is of Hellenistic origin with the Gnostic redeemer myth serving as an interpretative key, and that the Christology of the hymn is set forth in the framework of soteriology. He further considers baptism to be the setting of the hymn. Guenther Bornkamm[4] generally follows the argument of Kaesemann by taking the hymn to be of Hellenistic origin. He finds the decisive differentia between this hymn and the Gnostic redeemer myth in the idea of the obedience of Christ. Comprehensive surveys and discussions of the literature have been provided, among others, by P. Henry,[1] Werner Schmauch,[2] and R. P. Martin.[3] Martin accepts Kaesemann's contention that the important message in the hymn is not what Jesus was, but what he did. He further nominates Stephen as a candidate for the authorship of the hymn.

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[1] *Kyrios Jesus, eine Untersuchung zu Phil. 2:5-11* (Heidelberg : C. Winter, 1928); *idem*, *Der Briefe an die Philipper, Kolosser und Philemon* [*KEK*, IX (13. Aufl., Goettingen: Vandenhoeck & Ruprecht, 1964)], pp. 90 ff.

[2] "Zur Gedankenfuehrung in den paulinischen Briefen," *Studia Paulina in honorem J. de Zwaan*, ed. by J. N. Sevenster and W. C. van Unnik (Haarlem:De Erven F. Bohn N. V., 1953), pp. 146-154; *idem*, "Zu Phil ii 7: ἑαυτὸν ἐκένωσεν," *ΧΑΡΙΣ ΚΑΙ ΣΟΦΙΑ* [*Festschrift fuer Karl Heinrich* Rengstorf (Leiden: E. J. Brill, 1964)], 182-188 [= *Novum Testamentum*, VI (1963)].

[3] "Kritische Analyse von Phil. 2. 5-11," *Exegetische Versuche und Besinnungen*, 1. Band (Goettingen: Vandenhoeck & Ruprecht, 1961), pp. 51-95.

[4] "Zum Verstaendnis des Christus-Hymnus Phil 2, 6-12," *Studien zu Antike und Urchristentum, Gesammelte Aufsaetze*, Band II [Beitraege zur *EvTh*, 28 (2. Aufl., Muenchen: Chr. Kaiser Verlag, 1963)], pp. 177-187.

Col. 1:15-20 is another Christological hymn which has attracted much attention. Eduard Norden[4] regarded the passage as undoubtedly old traditional material. It eminates originally from Jewish circles but comes under the influence of Greek ideas. The evidence of Greek ideas is to be seen in the use of a Stoic formula (1:16f.) and the division of the cosmos into τὰ ὁρατά and τὰ ἀόρατα (1:16). Ernst

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[1] "Kenose," *Supplément au Dictionaire de la Bible*, vol. V (Paris: Letouzey et Ané, 1950), cols. 7-161.

[2] *Beiheft zu Ernst Lohmeyer, Die Briefe an die Philipper* (Goettingen: Vandenhoeck & Ruprecht, 1964), pp. 19 ff.

[3] *An Early Christian Confession, Philippians ii. 5-11 in Recent Interpretation* (London: The Tyndale Press, 1960); *idem*, *Carmen Christi, Philippians ii. 5-11 in Recent Interpretation and in the Setting of Early Christian Worship* /Society for New Testament Studies, *Monograph Series*, 4 (Cambridge: The University Press, 1967)/; *idem*, "The Form-analysis of Philippians 2, 5-11," *Studia Evangelica*, II (= *TU*, LXXVII), ed. by F. L. Cross (Berlin: Akademie Verlag, 1964), pp. 608-617.

[4] *Op*. *cit*., pp. 250-254.

Kaesemann[1] sees the hymn as a Christian redaction of an original Gnostic redeemer hymn. The main teaching of the hymn is the victory of Christ over the cosmic powers. As usual he regards baptism as the *Sitz im Leben* of the hymn. Eduard Schweizer[2] believes that one can quote the parallels to the first stanza word by word in the Wisdom literature. This hymn represents a development of Pauline thought into a Hellenistic conception of a cosmic Christ, but resulted in a misunderstanding of Paul's concept of the church as Christ's body. Two monographs have appeared on the study of this hymn. The first one is by H. J. Gabathuler[3] who surveyed theological investigations of the hymn in the last 130 years starting from F. Schleiermacher to the recent one by Hans Conzelmann. The second one is authored by Nikolaus Kehl[4] who believes that the literary background of the hymn is to be located in the Jewish and Christian missionary theology. The Hauptmotiv is the mission carried out in the name of the one God for the benefit of the whole world. He further maintains that Paul should be regarded as the author of the hymn, since the argument of the hymn is typically and exclusively Pauline. Mention should be made of a survey of scholarly opinions on this hymn by R. P. Martin,[1] and a monograph by Alfred Hockel[2] devoted to the study of the history of exegesis on Col. 1:15.

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[1] "A Primitive Christian Baptismal Liturgy, " *Essays on New Testament Themes* (*SBT*, 41), tr. by W. J. Montague (London: SCM Press, 1964), pp. 149-168.

[2] "Die Kirche als Leib Christi in den paulinischen Antilegomena," *TLZ*, LXXXVI (1961), 241-256; "The Church as the Missionary Body of Christ," *NTS*, VIII (1961), 1-11; *The Church as the Body of Christ* (Richmond: John Knox Press, 1964), esp. pp. 64 ff. The theory that the concept of the Wisdom of God as the background of the present hymn has been argued recently by A. Feuillet, *Le Christ sagesse de Dieu, d'après les épitres pauliniennes* [*Études bibliques* (Paris: J. Gabalda et C^{ie}, 1966)], pp. 163-274.

[3] *Jesus Christus, Haupt der Kirche - Haupt der Welt, der Christus-hymnus Colosser 1, 15-20 in der theologischen Forschung der letzten 130 Jahre* [*ATANT*, 45 (Zuerich/Stuttgart: Zwingli Verlag, 1965)].

[4] *Der Christushymnus im Kolosserbrief, eine motivgeschichtliche Untersuchung zu Kol 1, 12-20* [*Stuttgarter biblische Monographien*, I (Stuttgart: Katholisches Bibelwerk, 1967)]. Cf. Markus Barth in *CBQ*, XXX(1968), 106-110.

The favorite hymn in the Pastoral Epistles is I Tim. 3:16. As early as 1903 Alfred Seeberg[3] identified this passage as "Dieselbe Glaubensformel und der Hymnus". Eduard Norden[4] also found in this text 'a liturgical confessional-formula' made up of six lines. A full-scale study of the hymn has been offered by O. R. Wilson[5] and H. A. Blair.[6] The latter advanced the theory that the hymn is constructed on the basis of the early Christian creed 'Jesus Christ is Lord'. After a careful survey and discussion of the literature, R. P. Martin[1] concludes that this hymn, like other New Testament Christ-hymns, is essentially soteriological in purpose, setting forth the person of Christ in relation to his work.

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[1] "An Early Christian Hymn (Col. 1, 15-20)," EQ, XXXVI (1964), 195-205.

[2] Christus der Erstgeborene, zur Geschichte der Exegese von Kol 1, 15 (Duesseldorf: Patmos Verlag, 1965).

[3] Der Katechismus der Urchristenheit (Theologische Buecherei, 26), intro. by Ferdinand Hahn (Muenchen: Chr. Kaiser Verlag, 1966), pp. 112 ff.

[4] Op. cit., pp. 254 ff.

[5] A Study of the Early Christian Credal Hymn of I Timothy 3:16 (unpublished doctoral dissertation, Southern Baptist Theological Seminary, Louisville, Ky., 1954).

[6] A Creed Before the Creeds (London: Longmans & Green, 1955).

The hymnic character of Heb. 1:1-4 is recognized by R. P. Martin.[2] Guenther Bornkamm[3] has earlier called this passage as a 'hymnische Christusbekenntnis'. It is a hymnic confession of Christ as the Son of God. R. H. Fuller[4] is more confident about the hymnic character of the passage by arranging it into two three-line stanzas. In his view, this hymn appears to be an example of the Christ myth, with its pattern of pre-existence, incarnation, and exaltation.

In his commentary on the Catholic Epistles, Hans Windisch[5] has paid some attention to the hymnic fragments in I Peter. 1:3-12, for example, is described as an "Eingangshymnus' made up of five line strophes; 2:21-25 as 'the second Christ-hymn'; and 3:18-22 as a baptismal hymn to Christ in four strophes. In the third edition of this commentary, Herbert Preisker develops the original commentator's view by maintaining that the epistle as a whole is a transcript of a baptismal service, and that it is "das aelteste Dokument eines urchristlichen Gottesdienstes".[1] Rudolf Bultmann[2] suggests that I Pet. 3:18-22 is based on a credal or hymnic fragment, and that v. 18 has the scheme of A - B, A - B. He further conjectures that the antithetic couplet in 1:20 should make a suitable beginning for the hymn. M.-E. Boismard[3] finds four baptismal hymns in the Epistle - the first in 1:3-5, the second in 1:20; 3:22; 4:6, the third in 2:22-25, and the fourth in 5:5-9.[4]

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[1] "Aspects of Worship."

[2] Worship in the Early Church (Westwood, N. J.:Fleming Revell & Co., 1964), pp. 51 f.

[3] "Das Bekenntnis im Hebraeerbrief," Studien zu Antike und Urchristentum, pp. 188-203.

[4] The Foundations of New Testament Christology (New York: Charles Scribner's Sons, 1965), pp. 220 ff.

[5] Die Katholischen Briefen (HNT. 15), 3rd rev. ed. by Herbert Preisker (Tuebingen: J. C. B. Mohr, 1965).

Recently A. N. Wilder[5] has called attention to the poetic style of the First Epistle of John and suggested that the Epistle rests on a poetic source.[1] J. C. O'neill[2] advanced the theory that the Epistle was based on twelve hymns of Jewish origin which were rewritten by the author of the Epistle to convince some of his deserted fellow sectarians that in Jesus they had found their fulfilment.

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[1] *Ibid*., pp. 157 ff. F. L. Cross also regards the Epistle as forming a paschal liturgy, see *I Peter, a Baptismal Liturgy* (London: A. R. Mowbray, 1954).

[2] "Bekenntnis und Liedfragmente im ersten Petrusbrief," *Coniectanea Neotestamentica* (*in honorem A. Fridrichsen*), XI (1947), 1-14.

[3] *Quatre hymnes baptismales dans la première épître de Pierre* /*Lectio Divina*, 30 (Paris: Les éditions du Cerf, 1961)/.

[4] For discussions of the position of scholarship on this question, cf. F. W. Beare, *The First Epistle of Peter*, 2nd ed. rev. (Oxford: Basil Blackwell, 1961), pp. 188-202; R. P. Martin, "The Composition of I Peter in Recent Study;" W. J. Dalton, *op. cit*., pp. 90-102; and C. E. B. Cranfield, *I & II Peter and Jude* /*TBC* (London: SCM Press, 1960)/, pp. 11 f.

[5] *Op. cit*., pp. 122 ff. Cf. also his *The First, Second, and Third Epistles of John* /*IB*, vol. XII (1957)/, the introduction.

Brief comparative studies in some of these hymns have been offered. A. M. Hunter,[3] who is the first scholar in the English speaking world to investigate seriously the pre-Pauline traditions, has made some observations on Eph. 5:14; Phil. 2:5-11; and Col. 1:15-20. According to Lucien Cerfaux[4], there are basically two kinds of hymns in the Pauline Epistles: those deal with the life of Christ (I Tim. 3:16; Phil. 2:5-11), and those which are concerned with the mystery of his work (Col. 1:15-20). D. M. Stanley[5] detects three central elements, namely, Jesus' elevation or enthronement, his role as the suffering and glorified Ser-

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1. It is interesting to note that this Epistle is printed in poetic form in the Jerusalem Bible.

2. The Puzzle of I John, a New Examination of Origins (London: S.P.C.K., 1966).

3. Op. cit., pp. 36 ff.; 122 ff.

4. Christ in the Theology of St. Paul, tr. by G. Webb and A. Walker (New York: Herder & Herder, 1959), pp. 369-401.

5. "Divinity of Christ in New Testament Hymns," Studies in Salvation History, ed. by C. L. Salm (Englewood Cliffs, N. J.: Prentice-Hall, Inc., 1964), pp. 179-195; and "Carmenque Christo quasi Deo dicere," The Apostolic Church in the New Testament (Westminster, Md.: The Newman Press, 1965), pp. 95-118.

vant of Yahweh, and his being the Son of Man - Last Adam, which are constantly employed in the New Testament hymns, such as Phil. 2:5-11 and I Tim. 3:16. Joachim Jeremias[1] has paid special attention to the three states of Christ's existence which, he believes, might have patterned after ancient oriental enthronement ceremony practiced especially in Egypt in which the king is exalted, presented, and enthroned. R. H. Fuller[2] also sees the three stage Christology appears either explicitly or implicitly in Phil. 2:5-11; Col. 1:15-20; I Tim. 3:16; I Pet. 3:18-22; Heb. 1:1-4; and Jn 1:1-14. He regards this scheme as derived from the sophia myth. Eduard Schweizer[3] emphasizes the pattern of humiliation and exaltation in these Christological hymns. There are two recent works which deal specifically with the study of New Testament hymns. Paul Lamarche's[4] monograph comprises a comparative study of

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[1] See especially Die Briefe an Timotheus und Titus /NTD, 9 (8. Aufl., Goettingen: Vandenhoeck & Ruprecht, 1963)/, on I Tim. 3:16. Cf. also his "Zur Gedankenfuehrung in den paulinischen Briefen" and "Zu Phil ii 7".

[2] Op. cit., loc. cit.

[3] Lordship and Discipleship /SBT, 28 (London: SCM Press, 1960)/, pp. 56 ff. Cf. also his "Two New Testament Creeds Compared," Current Issues in New Testament Interpretation, ed. by William Klassen and G. F. Snyder (New York: Harper & Row, 1962), pp. 166-177.

[4] Christ vivant, essai sur la Christologie du Nouveau Testament / Lectio Divina, 43 (Paris: Les éditions du Cerf, 1966)/. The present writer has not had access to this work. The information is from Michel Bouttier, "Chronique de Nouveau Testament. Panorama des ouvrages reçus et des dernières publications," Études théologiques et religieuses, XLII (1967), 143-152.

Christological hymns in Phil. 2:5-11; Col. 1:15-20; Eph. 1:3-23; and Jn 1:1-14. Reinhard Deichgraeber[1] classifies as 'Gotteshymnus' such passages as Rom. 11:33-36; Eph. 1:3-14; I Pet. 1:3-5; Col. 1:12-14; Acts 26:18; I Pet. 2:9 f.; II Cor. 1:3 f.; and as 'Christushymnus' the following : Heb. 13:15; Phil. 2:6-11; I Tim. 3:16; Heb. 1:3; I Pet. 2:21 ff.; Col. 1:15-20; etc. He concludes the study with a discussion on the theological significance of praise in the early church. Beda Rigaux[2] has also provided a survey of studies mainly on Phil. 2:5-11 and Col. 1:15-20.

Before closing this limited survey on studies in the New Testament hymns, mention should be made of some recent researches on related subjects, such as the primitive Christian homologia and the development of the so-called 'pistis formula', i.e. the formula referring to the dual events of the death and resurrection of Jesus. These areas of investigation are important and relevant to the study of New Testament hymns because there is often an overlapping in both form and content among them. V. H. Neufeld's research[3] on the earliest Christian homologia and Werner

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[1] *Gotteshymnus und Christushymnus in der fruehen Christenheit, Untersuchungen zu Form, Sprache und Stil der fruehchristlichen Hymnen* [*SUNT*, 5 (Goettingen: Vandenhoeck & Ruprecht, 1967)].

[2] *Saint Paul et ses lettres, état de la question* [*Studia Neotestamentica, Subsidia*, II (Paris/Brugs: Desclée de Brouwer, 1962)], pp. 182 ff.

[3] *The Earliest Christian Confessions* [*NTTS*, V (Grand Rapids: Wm. B. Eerdmans, 1963)]. For earlier works

Kramer's work[1] on the evolution of the 'pistis formula' are especially useful.

Attention should be given also to studies in prayers, doxologies, benedictions, etc. in the New Testament which often contain germane discussions relevant to the study of New Testament hymns.[2] It may be added that investigations

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on this subject, see Alfred Seeberg, *op. cit.*; Oscar Cullmann, *The Earliest Christian Confessions*, tr. by J. K. S. Reid (London: The Lutterworth Press, 1949); and J. N. D. Kelly, *Early Christian Creeds* (New York: David MaKay Co., Inc., 1961), chap. 1, pp. 1-29. Cf. also informative articles by Hans Conzelmann, "Was glaubte die fruehe Christenheit?" *STU*, XXV (1955), 61-74; Ernst Kaesemann, "Formeln, II, Liturgische Formeln in N T," *RGG*^{3}, II (1958), 993-996; Guenther Bornkamm,"Formen und Gattungen, II, Im N T," *RGG*^{3}, II (1958), 999-1005; and G. W. H. Lampe, "Modern Issues in Biblical Studies. The Evidence in the New Testament for Early Creeds, Catechisms and Liturgy," *ET*, LXXI (1960), 359-363.

[1] *Christ, Lord, Son of God* (*SBT*, 50), tr. by Brian Hardy (London: SCM Press, 1966), esp. pp. 19 ff.

[2] Cf. E. F. v. d. Goltz, *Das Gebet in der aeltesten Christenheit, eine geschichtliche Untersuchung* (Leipzig: J. C. Henrichs, 1901); Friedrich Heiler, *Das Gebet, eine religionsgeschichtliche und religionspsychologische Untersuchung* (4. Aufl., Muenchen: Ernst Reinhardt, 1921) (in the English translation the section on 'hymns' has been deleted); J. M. Nielen, *The Earliest Christian Liturgy*, tr. by P. Cummins (St. Louis, Mo.: B. Herder Book Co., 1941); Guenther Harder, *Paulus und das Gebet* [*Neutestamentliche Forschungen*, 1. Reihe, 10. Heft (Guetersloh: C. Bertelsmann, 1936)]; A. Hamman, *La prière*, I. *Le Nouveau Testament* [*Bibliotheque de théologie* (Tournai: Desclée & Cie, 1959)]; Jacques Marty, "Études des textes cultuels de prière contenus dans le Nouveau Testament," *RHPR*, IX (1929), 234-268, 366-376; J. M. Robinson, "Die Hodajot-Formel in Gebet und Hymnus des Fruehchristentums," *Apophoreta* [*Festschrift fuer Ernst Haenchen*, Beiheft zur *ZNW*, 30 (Berlin: A. Toepelmann, 1964)], pp. 194-235; Paul Schubert, *Form and Function of the Pauline Thanksgiving* [Beiheft zur *ZNW*, 20 (Berlin: A. Toepelmann, 1939)]; Gerhard Delling, *Worship in the New Testament*, tr. by Percy Scott (Philadelphia: The Westminster Press, 1962); G. H. Boobyer, *Thanksgiving and Glory of God in Paul* (Diss.:

on the confessional and hymnic materials in the sub-Apostolic literature, such as in Didache, I Clement, Ignatius, Clement of Alexandria, Odes of Solomon, etc., also provide some clues as to the milieu, background, and development of New Testament hymns.[1]

This survey of studies in the New Testament hymns seems impressive, yet when compared with other areas in the whole spectrum of Biblical research these are but rudimentary. There is an urgent need for clarification on the problems of the exact relationship between homologia, kerygma, and hymns;[2] the exact Sitz im Leben of the hymns; and the provenance of the hymns etc.

A close look at the survey will reveal that there is a glaring omission - the hymn in II Tim. 2:11-13 is conspicuously missing from any of these studies; not even a single article the present writer has been able to trace. It is all the more surprising in view of the fact that this is one of the passages which are most frequently adduced to evidence the existence of hymnic fragments in the New

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Heidelberg, 1929); L. G. Champion, Benedictions and Doxologies in the Epistles of Paul (Diss.: Heidelberg, 1935).

[1] Cf. Martin Dibelius, A Fresh Approach to the New Testament and Early Christian Literature (Hertford: Ivor Nicholson & Watson, 1936), pp. 246 ff.; Josef Kroll, op. cit., passim; Henri Leclercq, art. cit.; Ruth Messenger, op. cit.; B. M. Metzger, art. cit.; Gottfried Schille, op. cit., passim; R. P. Martin, Carmen Christi, pp. 9 ff.; etc. for discussions.

[2] Cf. infra, pp.34 ff. for brief comments.

Testament. The purpose of the present investigation is less ambitious. It does not seek nor intend to supply the much needed analysis and clarification of all New Testament hymns, rather, it represents a limited effort to remedy the inexplicable neglect of the hymn preserved in II Tim. 2:11-13.[1]

B. The Present Position of the Research:

The fact that apparently not even a single article is devoted to the study of this hymn signalizes the difficulties involved in the present undertaking. Unlike others any discussion of this hymn has to rely on some cursory and incidental analyses in the commentaries, which are of necessity extremely limited in scope. Consequently it will be exceedingly difficult, if possible at all, to speak of important contributions made by individual scholars. It is advisable then to discuss the previous interpretations in terms of the problems involved rather than in terms of the point of view of individual authors. The following discussion simply intends to present a bird's eye view of the problems and questions noted by the commentators.

1. The Hymnic Character of the Passage

A Question of first order is to determine whether the present passage is hymnic at all. According to J. E. Huther,[1] the hymnic character of the passage was recognized by F. C. K. H. Muenter[2] (1761-1830) and H. G. G. Paulus[3] (1761-1851). M. J. Mack,[4] whose commentary on the Pastoral Epistles was published in 1836 , had already arranged the passage in the hymnic form. Since then the hymnic character of the passage has generally been accepted. Probably the most recent scholar who is not quite convinced of this conclusion is Gerhard Delling.[5] He considers it likely that the author was at home in the stylistic forms of tradition and constructed his statements without any thought of their being used in worship. Such antithetic style as that of II Tim. 2:11-13, he concludes, might very well be constructed spontaneously in preaching.

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[1] In spite of the comprehensive scope of his study, Reinhard Deichgraeber excluded II Tim. 2:11-13 from the discussion on the ground that it lacks the element of 'Lobgesang'. Cf. op. cit., p. 21, note 3.

2. The Delimitation of the Hymn

The question of the delimitation of the hymn is relatively recent one. Earlier commentators usually accepted the whole passage as genuine. Among the recent scholars,

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[1] *Critical and Exegetical Handbook to the Epistles to Timothy and Titus*, tr. by David Hunter (New York: Funk & Wagnalls, 1885), p. 231, note 1.

[2] *Ueber die aelteste christliche Poesie*, p. 29.

[3] *Memorabilia*, i, p. 109. This and the last reference are from J. E. Huther, *op. cit.*, as in note 1 above.

[4] *Commentar ueber die Pastoralbriefe des Apostel Paulus* (Tuebingen: C. F. Osiander, 1836), *ad loc*.

[5] Cf. *op. cit.*, p. 89, note 3.

E. F. Scott,[1] F. D. Gealy,[2] A. R. C. Leaney,[3] and C. K. Barrett[4] also accepted the whole hymn as authored by the same man. Martin Dibelius[5] took the unrelatedness of v. 13c to the immediate context as the evidence that it should be included as part of the citation.

A number of recent scholars, including Sir Robert Falconer,[6] C. Spicq,[7] J. N. D. Kelly,[8] A. T. Hanson,[9] etc. consider the last phrase (v. 13c) in the hymn to be an addition made by the author of the Epistle on the ground that it breaks away from the perfect rhythmic structure of the previous lines.

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[1] *The Pastoral Epistles* [*MNTC* (New York: Harper & Brothers, n.d.)], *ad loc*.

[2] *The First and Second Epistles to Timothy and the Epistle to Titus* [*IB*, XI (New York and Nashville: The Abingdon Press, 1955)], *ad loc*.

[3] *The Epistles to Timothy, Titus and Philemon* [*TBC* (London: SCM Press, 1960)], *ad loc*.

[4] *The Pastoral Epistles* [*NEB* (Oxford: The Clarendon Press, 1963)], *ad loc*.

[5] *Die Pastoralbriefe* (*HNT*, 13), vierte, ergaenzte Auflage von Hans Conzelmann (Tuebingen: J. C. B. Mohr, 1966), *ad loc*.

[6] *The Pastoral Epistles* (Oxford: The Clarendon Press, 1937), *ad loc*.

[7] *Saint Paul. Les épîtres pastorales* [*Études bibliques* (Paris: J. Gabalda et C^{ie}, 1947)], *ad loc*.

[8] *The Pastoral Epistles, I Timothy, II Timothy, Titus* [*HNTC* (New York and Evanston: Harper & Row, 1963)], *ad loc*.

[9] *The Pastoral Letters* [*CBE-NEB* (Cambridge: The University Press, 1966)], *ad loc*.

Another significant observation is made by B. S. Easton.[1] He claimed that the original hymn ended at v. 12a, since vv. 12b and 13 is out of place in a 'triumphant hymn'. This means that there is a discrepancy in thought and tone between vv. 11-12a and vv. 12b-13. H. B. Swete[2] has earlier noted the same discrepancy. He detected this at the exact point where Easton believes the exact delimitation of the original hymn ends. Swete, however, attributes the discrepancy to the difference in origin. The idea and language of vv. 11-12a, he claims, is purely Pauline, while vv. 12b-13 is that of the Gospel. These two scholars, nevertheless, offer no satisfactory explanation for the discrepancy.

3. The Significance of the πιστὸς ὁ λόγος Formula

The question of the significance of this formula has generally been a functional one, i.e., it has to determine whether the formula serves as an introductory or as a confirmatory particle.[3] It serves as a formula of asseveration when it refers to what precedes; on the other hand, it becomes an introductory formula when it refers to what follows.

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[1] *The Pastoral Epistles* (New York: Charles Scribner's Sons, 1947), *ad loc*.

[2] "The Faithful Sayings," *JTS*, XVIII (1917), 1-7.

[3] The debate started early among the Church Fathers. Cf. the reference in J. E. Huther, *op. cit.*, *ad loc.* and C. Spicq, *op. cit.*, *ad loc*.

J. M. Bover[1] made a detailed study of this formula in the Pastorals and concluded that it is a formula of asseveration, thus it should always refer to what precedes. He further made the observation that the formula always refers to the twin facts of salvation and eternal life.

Another study of some importance on this formula is made by Wolfgang Nauck.[2] He has traced the origin of the formula to the Rabbinic Judaism in its use of אֱמֶת וְיַצִּיב connected with the *Geʾullāh* prayer. He describes the formula as a summary of the kerygma on the salvation of man. It is, in his opinion, a confessional formula.

4. The *Sitz im Leben* of the Hymn

The debate concerning the exact *Sitz im Leben* of the hymn is still wide open. The immediate context of the hymn has to do with the lot of Christ's minister. He is called to endure suffering, persecution, and possibly martyrdom for the sake of the Gospel. Thus it is quite natural that a number of scholars, including J. H. Bernard,[3] Walter Lock,[4] Joachim Jeremias,[5] William Hendriksen,[6] *et al.*, consider the hymn to be an encouragement to or praise for martyrdom.[1]

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[1] "Fidelis sermo," *Biblica*, XIX (1938), 76-79.

[2] *Die Herkunft des Verfassers der Pastoralbriefe* (Diss.: Goettingen, in microfilm, 1950), pp. 45 ff.

[3] *The Pastoral Epistles* [*CGT* (Cambridge: The University Press, 1899)], *ad loc*.

[4] *A Critical and Exegetical Commentary of the Pastoral Epistles* [*ICC* (Edinburgh: T. & T. Clark, 1924)], *ad loc*.

[5] *Die Briefe an Timotheus und Titus*, *ad loc*.

[6] *Commentary on I & II Timothy and Titus* (London: The Banner of Truth Trust, 1959), *ad loc*.

The advantage of this interpretation is obvious. It fits admirably well into the immediate context. But the use of aorist συναπεθάνομεν in v. 11 is a great obstacle to this interpretation. The aorist tense here can hardly be taken as referring to future death by martyrdom. Thus the great majority of scholars have felt it necessary to see the *Sitz im Leben* of the hymn in baptism on the ground of its proximity to Rom. 6:3 ff. in content. This interpretation also does not go unchallenged, for it does not fit as well the context as the alternative interpretation.

Related to the *Sitz im Leben* of the hymn is the question of the provenance of the hymn. Joachim Jeremias[2] expressed the opinion that the style of the hymn is totally 'un-Greek'. This is the verdict shared by scholars like C. Spicq,[3] D. M. Stanley,[4] G. R. Beasley-Murray[5], and J. N. D. Kelly.[6]

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[1] For earlier authors who held this view, cf. C. Spicq, *op. cit.*, *ad loc*.

[2] *Die Briefe an Timotheus und Titus*, *ad loc*.

[3] *Op. cit.*, *ad loc*.

[4] *Christ's Resurrection in Pauline Soteriology* [*Analecta Biblica*, 13 (Rome: Pontifical Bib. Institute, 1963)], p. 248.

[5] *Baptism in the New Testament* (London: Macmillan & Co., 1963), p. 207.

[6] *The Pastoral Epistles*, *ad loc*.

C. The Problems and Procedure:

Previous discussions on this hymn in the commentaries as surveyed above do provide certain positive results and some pointers for the present study, but they have, in the mean time, raised some problems which require further investigation. First, the hymnic character of the passage is recognized, but has never been illustrated. Thus a demonstration of this character should be attempted.

Secondly, the confusion about the original structure of the hymn needs to be eliminated. It is true that several proposals have been advanced, but they have not exhausted the possibilities. In fact it is the contention of the present writer that if other possibilities are not examined an acceptable solution will be nowhere in sight. To be sure, v. 13c is to be taken as integral part of the hymn because it agrees with the thought of the previous line, but is this the only reason? Again, the discrepancy between vv. 11-12a and vv. 12b-13 is undeniable; but why should there be such a discrepancy?

Thirdly, some advancement has been made on the study of the πιστὸς ὁ λόγος formula, especially by J. M. Bover and Wolfgang Nauck. However, it is extremely unlikely that in terms of function, the formula is exclusively confirmatory as they claimed. Furthermore, the background and origin of the formula need to be evaluated. More likely than not, many factors, rather than a single one, have contributed to the formulation and the employment of this formula in the Pastorals. These factors should be taken into account in any meaningful discussion of the formula.

Fourthly, adequate explanation has yet to be made on the exact _Sitz im Leben_ of the hymn. Desperate efforts made to synthesize the two different contexts, such as done by G. R. Beasley-Murray,[1] are no more satisfactory. Thus another possible solution is called for.

Finally, the Semitic provenance of the hymn can probably be regarded as an assured result of scholarly research, but one cannot help letting one's imagination wander further. Is it possible that the author or redactor of the hymn can be identified?

The present investigation is devoted to the much-mentioned yet scarcely-studied hymn. The first task of this study is to demonstrate the hymnic character of the passage. Before this demonstration can be made the method of detecting hymnic fragments in the New Testament as developed by scholars will be summarized. The question of the plausibility of redaction of the hymn will be explored in order to see if an adequate explanation of the apparent discrepancy between the two parts of the hymn can be achieved.

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[1] Cf. _op_. _cit_., p. 208.

Since an adequate understanding of the πιστὸς ὁ λόγος formula will provide a valuable clue for the interpretation of the hymn, an effort will be made to trace the origin and background of the formula, and then to examine the nature and significance of its use in the Pastorals.

The next step of the present investigation is to make a detailed exegesis of the passage, which is necessary for a proper appreciation of the message of the hymn, this will in turn furnish clues for an adequate assessment of the precise *Sitz im Leben* of the hymn. Having explored the *Sitz im Leben* of the hymn, the stage will be set for an inquiry into the feasibility of Lukan affinity discernible in the hymn.

The methods of literary criticism, form-criticism, and redaction-criticism will be utilized in this study. Literary criticism will help to demonstrate the hymnic character of the passage and to determine the exact delimitation of the hymn. Form-criticism will assist in distinguishing the tradition behind the hymn and specifying the definite *Sitz im Leben* of the hymn. Redaction-criticism will serve as the key to unlock some knotty problems connected with the passage and as the means by which the redactor of the hymn may be tentatively identified.

A study of this nature cannot be entirely free of presuppositions. It is assumed in this study that Paul himself did not write the Pastoral Epistles. Among many proposed solutions to the question of the authorship of the Pastorals, the present writer finds C. F. D. Moule's suggestion most attractive. He advanced the theory of free composition by an amanuensis during the Apostle's life time. The amanuensis, Moule believes, is Luke, who wrote the Epistles at Paul's behest, and, in part, at Paul's dictation.[1] While no attempt is made to defend the validity of this theory, it is accepted in the present study as a working hypothesis.

Since many problems discussed in the study are interrelated, certain amount of cross references and even repetitions prove inevitable.

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[1] The Problem of the Pastoral Epistles: A Reappraisal /The Manson Memorial Lecture, 1964 (Manchester: The John Rylands Library, 1965)/.

CHAPTER II

THE STRUCTURE OF THE HYMN

A. The Criteria for Detecting Hymnic Fragments:

Since Eduard Norden's pioneering study on the criteria for isolating hymnic fragments, such as the use of various types of predication, 'Du-Stil', 'Er-Stil', participles, relative clauses, etc.,[1] a number of important studies on the same subject have since appeared.[2] Since no breaking of new ground in this area of investigation is forthcoming, it will be useful just to recapitulate some of the more important ones.

The most comprehensive criteria is that provided by Ethelbert Stauffer.[3] Even though they are criteria for identifying credal formulae in the New Testament, they are also applicable for detecting hymnic fragments.

1. The credal formulae or their constitutive elements are inserted and introduced by such words as 'deliver', 'believe' or 'confess', e.g. Rom. 10:9.

2. The insertion of credal formulae is often marked by contextual dislocations, e.g. I Tim. 3:16.

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[1] Cf. _op_. _cit_., esp. pp. 143 ff.

[2] See _supra_, pp. 4 f. for reference to the literature and brief comments.

[3] Cf. _op_. _cit_., pp. 338 f.

3. The credal formula often fails to fit into the context syntactically, e.g. Rev. 1:4.

4. The credal formula often exhibits a different linguistic usage, terminology or style from its context, e.g. I Cor. 16:22.

5. Different passages often repeat the same credal formula with very little difference in each case, e.g. II Cor. 5:21; 8:9.

6. Credal formulae often have simple syntax, preferring parataxis and proceeding by thesis rather than by argument, e.g. Acts 4:10.

7. Credal formulae often stand out by reason of their monumental stylistic constructions, such as the use of antithetic or anaphoral style in I Tim. 3:16.

8. Credal formulae are often rhythmical in form determined mainly by the number of stresses or words, rather than by quantity, e.g. I Cor. 15:3.

9. Credal formulae are often arranged in lines and strophes, e.g. Col. 1:15 ff.

10. Credal formulae often prefer the use of appositions and noun predicates, e.g. Ign. Eph. 7:2.

11. Credal formulae often favour participles and relative clauses, e.g. Rom. 1:3.

12. Credal formulae for the most part refer to the elementary truths and events of salvation-history as norms, e.g. Ign. Tral. 9:1 f.[1]

R. P. Martin has advanced some additional criteria which are more suitable in the detection of hymnic forms, as distinct from credal formulae.[2]

1. The clearest sign that a hymn-like passage is being quoted is that a relative clause marks its opening, and is continued by the use of participles in preference to main verbs, e.g. Phil. 2:5 f.; Col. 1:15 ff.; I Tim. 3:16; etc. In some cases there is intentional antithesis, such as σάρξ and πνεῦμα in I Tim. 3:16.

2. Rhythmical quality can be produced by the use of anaphora, i.e. the opening of the words with same vowel sounds, and epiphora, i.e. the ending of the words with same vowel sounds, e.g. Col. 1:15-20.

3. Other stylistic criteria include the use of gradation (I Tim. 3:16); *parallelismus membrorum*, antithetical (Rom. 1:3-4; I Tim. 3:16), synonymous (Eph. 5:14; Rom. 10:9; etc.); the arrangement in lines and strophes (Phil.

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[1] Oscar Cullmann, commenting on the relative significance of these twelve criteria, regards the first four and the last as particularly worth consideration. *The Earliest Christian Confessions*, tr. by J. K. S. Reid, (London: The Lutterworth Press, 1949), p. 20, note 1.

[2] Cf. "Aspects of Worship," pp. 16 ff.

2:6 ff.; Col. 1:15 ff.; I Tim. 3:16).

4. The presence of rare terms, such as *hapax legomena* which can produce elevated, ceremonial, and hieratic style, e.g. Phil. 2:5 ff.; Col. 1:15; etc.

5. The use of introductory formula, such as διὸ λέγει (Eph. 5:14); ὃ καὶ ἐν Χριστῷ Ἰησοῦ (Phil. 2:5); περιέχει ἐν γραφῇ (I Pet. 2:6); πιστὸς ὁ λόγος (II Tim. 2:11).

6. The one with debatable validity is the argument that in most important places where the Gnostic motifs are found, the structure of the passage is hymn-like. Therefore where these doctrines are mentioned or alluded to, the passage is likely to be in the literary form of a hymn (Cf. Phil. 2:6-11; Col. 1:15 ff.; I Tim. 3:16; I Pet. 3:18 ff.).[1]

Now whether a clear cut demarcation between the two types of cultic formulations, namely, between confession and hymn, can be drawn is a question which is in desperate need of answering. The most satisfactory attempt to date made in clarifying this relationship is the one offered by Rudolf Bultmann.[1] He recognizes that one cannot always distinguish between the two, for the style, the language, and the construction may be the same in both cases. Furthermore, too little is known about the cultic practices of the early churches to say just how far cultic doxology, creed, and hymn were separated from one another. Bultmann concludes, "in general, however, we can say that a creed in the strict sense, and particularly a baptismal creed, was relatively short. Originally it would have consisted in a simple 'Jesus is Lord' (Rom. 10:9), or in a short sentence like the Western text of Acts 8:37: 'I believe that Jesus Christ is the Son of God.' Gradually this creed became extended. Christ was characterized by descriptions of His Person and His saving work, until that confession of Him took precedence over the confession of God."[2]

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[1] R. P. Martin, "Aspects of Worship," notes 56 and 57, refers to this type of argument found in Rudolf Bultmann's article "Mythos und Mythologie im N. T.," *RGG*, 3rd ed., IV (1960), 1278-1282; and especially in Ernst Kaesemann, *Das wandernde Gottesvolk: Eine Untersuchung zum Hebraeerbrief* [*FRLANT*, N. F. 37 (Goettingen: Vandenhoeck & Ruprecht, 1939)]. Note also the same approach in the latter's "Kritische Analyse," and "A Primitive Christian Baptismal Liturgy". For a convenient summary of "Kritische Analyse" in English, see R. P. Martin, *Carmen Christi*, pp. 90 ff.

Rudolf Bultmann's observation is basically correct, but the complicated relationship of these two cultic practices can be clarified further. It is well known that the basic Pauline homologia is the acclamation of the Lordship of Christ.[1] It is also recognized that the core of the primitive kerygma consists of the proclamation of the dual saving events of the death and resurrection of Jesus.[2] It is striking that the basic content of the homologia and the kerygma recur either explicitly or implicitly in many of the hymnic fragments recovered in the New Testament, especially the ones classified as Christological or baptismal.[3] The precise line of evolution cannot be ascertained here, but it is likely that these hymns represent the expanded and developed forms of the early church acclamations and proclamations. It needs to be added, however, that the acclamation of the unique status of Jesus and the proclamation of the saving events of his death and resurrection are not the only elements mentioned in the hymns; the development of the idea of the pre-existence of Christ, for example, is clearly noticeable in many Christological hymns.[4]

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[1] Cf. "Bekenntnis und Liedfragmente im ersten Petrusbrief," Coniectanea Neotestamentica in honorem A. Fridrichsen, XI (1947), pp. 1-14.

[2] Ibid. English translation is from R. P. Martin, "Aspects of Worship," p. 16. Reinhard Deichgraeber's conclusion reached in his discussion of "Verkuendigungsformeln, Homologia und Bekenntnisformeln" hardly clarifies this relationship at all. He writes: "Die Christushymnen unterscheiden sich von den praegnant formulierenden Verkuendigungsformeln und den knappen akklamatorischen Bekenntnissen deutlich durch ihre Plerophonie und ihre klar poetische Form." Op. cit., p. 117. A close look at the passages generally classified as kerygma or homologia will show that poetic features are almost as marked as that of the hymnic ones.

B. Stylistic Characteristics of II Tim. 2:11-13

εἰ γὰρ συναπεθάνομεν, καὶ συζήσομεν·

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[1] Cf. V. H. Neufeld, *op. cit.*

[2] Cf. especially Werner Kramer, *op. cit.*, pp. 19 ff.

[3] On the Lordship, cf. Phil. 2:5 ff.; I Tim. 3:16; Col. 1:15 ff.; I Pet. 3:18 ff.; Heb. 1:1 ff. On the death and resurrection, cf. I Pet. 3:18 ff.; Phil. 2:5 ff.; Col. 1:15 ff.; I Tim. 3:16; Rom. 6:3 ff.; II Tim. 1:9 f.; 2:11 ff.

[4] Cf. R. H. Fuller, *op. cit.*, pp. 203 ff.

εἰ ὑπομένομεν, καὶ συμβασιλεύσομεν·
εἰ ἀρνησόμεθα, κἀκεῖνος ἀρνήσεται ἡμᾶς·
εἰ ἀπιστοῦμεν, ἐκεῖνος πιστὸς μένει.
ἀρνήσασθαι γὰρ ἑαυτὸν οὐ δύναται.

There is scarcely any doubt that stylistic observations are the most effective test which can be used to determine whether or not any given passage is hymnic. It is curious that, even though II Tim. 2:11-13 is one of the passages most frequently adduced to demonstrate the existence of hymnic fragments in the New Testament, no significant attempt to date has been made to illustrate its abundant poetic features. The following characteristics deserve careful attention.

1. Introductory Formula:

This is one of the few hymnic fragments which are prefaced by an introductory formula. The most noteworthy one is that in Eph. 5:14: διὸ λέγει. Others such as ὃ καὶ ἐν Χριστῷ Ἰησοῦ[1] in Phil. 2:5 and ὁμολογουμένως[2] in I Tim. 3:16 may also be taken as some kind of formula. There can be no doubt that the phrase πιστὸς ὁ λόγος in II Tim. 2:11-13 serves as an introductory formula.[1] As such it has a special significance, since it not only declares the truth and validity of the passage, but also accentuates its magnitude to the extent that it impels one even to stake his existence for its sake.

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[1] Cf. R. P. Martin, "Aspects of Worship," p. 18.

[2] The introductory character of this word would be more apparent if one accepts the weakly attested reading, ὁμολογοῦμεν ὡς, as in F. J. Badcock, *The Pauline Epistles and the Epistle to the Hebrews in Their Historical Setting* (London: S. P. C. K., 1937), p. 126, note 1. For the textual problems connected with I Tim. 3:16, see the detailed discussion in Frederick Field, *Notes on the Translation of the New Testament* (Cambridge: The University Press, 1899), pp. 204 ff.

2. Rhythm:

The rhythmic character of this passage is unmistakable if one reads it aloud. The order of the words is scarcely that of epistolary prose. The style of the whole passage is terse, solemn, stately, and liturgical. One cannot miss these features even in English translation. The rhythmic quality is as marked, if not more so, as that of the Christological hymns in Phil. 2:5-11; Col. 1:15-20; and I Tim. 3:16.

3. Isosyllabism:

Isosyllabic form of verse construction is generally regarded as having reached its utmost importance in the Byzantine period.[2] This type of hymn composition was popular also in Syria.[1] It should be noted, however, that this principle of construction is not necessarily a late feature of oriental poetry, but possibly indigenous in the Aramaic tradition also. In fact, C. C. Torrey even suggested that the Lukan form of the Lord's Prayer, which is believed to be composed in Aramaic, was arranged in accordance with this isosyllabic principle.[2]

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[1] See *infra*, pp. 101 ff.

[2] See C. H. Kraeling and Lucetta Mowry, "Music in the Bible," *New Oxford History of Music*, vol. I. *Ancient and Oriental Music*, ed. by Egon Wellesz (London: Oxford University Press, 1957), especially pp. 311 f.; see also Egon Wellesz, "Early Christian Music" and "Music of the Eastern Churches," *ibid.*, vol. II. *Early Medieval Music up to 1300*, ed. by Dom Anselm Hughes (London: Oxford University Press, 1954), pp. 1-57.

Whether II Tim. 2:11-13 is isosyllabic or not depends entirely on how one proposes to arrange it. If it is arranged colometrically,[3] namely taking εἰ γὰρ συναπεθάνομεν and καὶ συζήσομεν as separate self-contained colon, then no isosyllabism can be observed. On the other hand, if one takes these two cola as a related couplet arranged in a single line, as in Aland-Black-Metzger-Wikgren's Greek Testament, RSV, NEB, etc., then the isosyllabic character of the first two couplets is immediately evident. Unfortunately the same feature does not extend to the rest of the hymn. The first and second couplets both have thirteen syllables, and the fourth couplet and the last colon both consist of twelve syllables. This last instance of isosyllabism will lose some weight if one, with a number of scholars, considers the last colon as an added comment by the author of the Epistle. However, it will be shown shortly that there is no weighty ground for disregarding v. 13c as an integral member of the whole hymn.

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[1] Eric Werner, *op. cit.*, pp. 348 ff. quoted penta, hepta, and octo-syllabic hymns from Nestorian, Gregorian, and Syrian sources.

[2] See "A Possible Metrical Original of the Lord's Prayer," *Zeitschrift fuer Assyriologie*, XXVIII (1913), 312-317. For other attempts to translate Lukan Lord's Prayer back to Aramaic, see C. F. Burney, *The Poetry of Our Lord*, p. 161; and K. G. Kuhn, *op. cit.*, especially pp. 30 ff.

[3] For stylistic study on the New Testament based on colometry, see Roland Schuetz, "Die Bedeutung der Kolometrie fuer das Neue Testament," *ZNW*, XXI (1922), 161-184; J. A. Kleist, "Colometry and the New Testament," *Classical Bulletin*, IV (1927-28), 18-19, 26-27; and Paul Schubert, *op. cit.*, especially chapter iii, pp. 10 ff. Schubert gives a summary of Schuetz's methodology.

4. Homoioteleuton (ὁμοιοτέλευτον):

By having similar ending in clauses or verses, an end-rhyme can be produced. The appearance of end-rhymes in the New Testament is not scarce. It can be seen in the first two lines of Eph. 5:14,

> ἔγειρε ὁ καθεύδων
> καὶ ἀνάστα ἐκ τῶν νεκρῶν

and the first two lines of I Tim. 3:16,

> (ὃς) ἐφανερώθη ἐν σαρκί
> ἐδικαιώθη ἐν πνεύματι

In II Tim. 2:11-13, the first two couplets have the feature of homoioteleuton: συζήσομεν- συμβασιλεύσομεν. The fourth couplet and the last colon, even though having no identical ending, can conceivably be pronounced alike.[1] In other words, itacism can occur in μένει - δύναται .

5. Anaphora:

Anaphora (ἀναφορά - carrying back) is a rhetorical device referring to the repetition of the same word or phrase at the beginning of several successive clauses. If one accepts the Johannine prologue as a hymn, one can find several instances of anaphora.[2]

1:1: καὶ ὁ λόγος ἦν πρὸς τὸν θεόν
καὶ θεὸς ἦν ὁ λόγος

1:4-5: καὶ ἡ ζωὴ ἦν τὸ φῶς (τῶν ἀνθρώπων)
καὶ τὸ φῶς ἐν τῇ σκοτίᾳ φαίνει
καὶ ἡ σκοτία αὐτὸ οὐ κατέλαβεν

A better example is to be found in 1:13,

οὐδὲ ἐκ θελήματος σαρκὸς
οὐδὲ ἐκ θελήματος ἀνδρὸς...

By far the most striking instance of anaphora, of course, is the four-fold use of εἰ in II Tim. 2:11-13,

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[1] J. H. Moulton, *A Grammar of New Testament Greek*, vol. II. *Accidence and Word-Formation*, completed by W. H. Howard (Edinburgh: T. & T. Clark, 1960 reprint), p. 51, referred to Rudberg's observation that Codex D perpetually confuses αι and ε , ει and ι .

[2] Cf. the arrangement in Johannes Schattenmann, *op. cit.*, pp. 26 ff.

εἰ συναπεθάνομεν ... εἰ ὑπομένομεν
εἰ ἀρνησόμεθα ... εἰ ἀπιστοῦμεν

It is to be noted that by exhibiting homoioteleuton, anaphora, and the parallelism of sound between συναπεθάνομεν and ὑπομένομεν, the passage shows a phenomenon of paramoiosis (παραμοίωσις - assimilation) which H. W. Smyth defines as "parallelism of sound between the words of two clauses either approximately or exactly equal in size. This similarity in sound may appear at the beginning, at the end (homoioteleuton), in the interior, or it may pervade the whole."[1]

6. *Parallelismus Membrorum*:

Parallelismus membrorum is often regarded as the essence of Hebrew poetry.[2] This feature appears quite frequently in the New Testament hymns. 'Wake up, o sleeper, and rise from the dead' in Eph. 5:4 may be considered an example of synonymous parallelism. A beautiful instance of chiastic or inverted parallelism is found in I Tim. 3:16.

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[1] *A Greek Grammar for Colleges* (New York: American Book Co., 1920), p. 681.

[2] For this feature of Hebrew poetry in the Gospels, see C. F. Burney, *The Poetry of Our Lord*, pp. 63-99; Matthew Black, *op. cit.*, pp. 143 ff. A. N. Wilder, *op. cit.*, refers to Lucetta Mowry's unpublished Yale doctoral dissertation, *Poetry in the Synoptic Gospels and Revelation*, which tests the Gospel material by rather strict criteria. She cannot accept the all too generous conclusions of Burney, and finds only twenty sayings of Jesus that can be called poetry. On this feature in the Pauline Epistles, see Johannes Weiss, "Beitraege zum paulinischen Rhetorik," *Theologische Studien: Professor D. Bernhard Weiss zu seinem 70. Geburstage dargebracht* (Goettingen: Vandenhoeck & Ruprecht, 1897), pp. 165-247. For the Hebrew poetry in general, cf. T. H. Robinson, *The Poetry of the Old Testament* /Studies in Theology, no.49 (London: Gerald Duckworth & Co., 1948)/; Otto Eissfeldt, *The Old Testament: An Introduction*, tr. by P. R. Ackroyd (Oxford: Basil Blackwell, 1965), pp. 57-63; and Klaus Koch, *op. cit.*, pp. 100-109, 179-190. For summary, see N. K. Gottwald, "Poetry, Hebrew," *IDB*, III (1962), 829-838.

a [ὃς] ἐφανερώθη ἐν σαρκί
b ἐδικαιώθη ἐν πνεύματι
b ὤφθη ἀγγέλοις
a ἐκηρύχθη ἐν ἔθνεσιν
a ἐπιστεύθη ἐν κόσμῳ
b ἀνελήμφθη ἐν δόξη [1]

II Tim. 2:11-13 presents a very good example of synthetic parallelism. In synthetic parallelism the second line neither repeats nor contrasts with the sense of the first line, but the second advances, completes, or supplements the sense or thought of the first.[2] The first line and the second do not express an identical thought, but there is an unmistakable progressive correspondence between 'death - life' and 'endurance - reign'. It has already been pointed out that throughout this study the first two

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1. The most satisfactory structural analysis of this hymn is given by Eduard Schweizer. See his *Lordship and Discipleship*, p. 65; "Spirit of God," tr. from *TWNT* by A. E. Harvey, in *Bible Key Words*, vol. III (New York: Harper & Row, 1961), p. 57; and "Two New Testament Creeds Compared." The chiastic character of this passage has earlier been noted by Joachim Jeremias, see *Die Briefe an Timotheus*, *ad loc*.

2. Cf. C. F. Burney, *The Poetry of Our Lord*, pp. 59 ff.; and N. K. Gottwald, *art*. *cit*.

cola are to be taken as a single line. In so doing a special and interesting feature emerges, i.e. there is an antithetical parallelism within the first line: συναπεθάνομεν - συζήσομεν. ὑπομένομεν and συμβασιλεύσομεν can also be regarded as antithetical. The third line, εἰ ἀρνησόμεθα κ.τ.λ., and the fourth, εἰ ἀπιστοῦμεν κ.τ.λ., also constitutes a synthetic parallelism even though the precise relationship between the second colon of each line, namely, κἀκεῖνος κ.τ.λ. and ἐκεῖνος κ.τ.λ., needs special reflection and ponderance. Again, in the fourth line an antithesis between ἀπιστοῦμεν and πιστὸς μένει should be noted. In this passage, there are to be found two pairs of synthetic parallelism artfully constructed.

Another noteworthy feature is that in all four cola of the first two lines the subject is 'we': 'we ... we, we ... we'. But the form of the last two lines the subject changes, in both lines, from 'we' to 'he': 'we ... he, we ... he'.

7. Careful Balancing of Tones:

On the discussion of the feature of *parallelismus membrorum* it has been pointed out that the hymn consists of two pairs of synthetic parallelism. This observation is undoubtedly correct. However, it is also noted that the thought of the fourth line (εἰ ἀπιστοῦμεν, ἐκεῖνος πιστὸς μένει) needs special reflection before one can grasp its meaning since the thought of the last colon comes somewhat as a surprise. Furthermore, nothing is said of the position and the relation of the last clause (ἀρνήσασθαι γὰρ ἑαυτὸν οὐ δύναται) with the first four lines. Suffice it to say for the moment that the last clause should be taken as an integral member of the hymn.[1] Now, if one follows the thought of the entire hymn closely, he cannot fail to discern a careful balancing of tones. The hymn starts with a tone of encouragement (vv. 11b-12a), followed by that of warning (v. 12b), and returns ultimately to that of encouragement (v. 13).[2]

C. The Original Structure of the Hymn

Several questions have been raised with regard to the original structure of the hymn. It will be helpful to examine each in turn.

1. The Questions Concerning the Use of γάρ

a. The use of γάρ in the first line presents some difficulty. It is urged sometimes that γάρ , which seems to introduce a reason for what has been said, necessitates the explanation that the hymn is the continuation of the preceding arguments, and thus excludes the reference of πιστὸς ὁ λόγος , to vv. 12-13.[1] To be sure the hymn serves as an illustration of the author's argument in the previous verses, but there is nothing in the preceding verses of the nature of a πιστὸς ὁ λόγος .

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[1] This will be discussed later. See infra, pp. 50 ff.

[2] Cf. W. Lock, op. cit., ad loc. and C. K. Barrett, op. cit., ad loc.

b. C. J. Ellicott[2] maintains that the use of γάρ suggests a reference to the preceding words. On the other hand, if the πιστὸς ὁ λόγος formula is referred to what follows, the proper force of γάρ can scarcely be maintained. "Even in its most decidedly explicative uses, the conclusive force ..., though subordinated to the affirmative, is never so completely observed..."[3] Furthermore, Ellicott admits that the distinctly rhythmical character of the passages, similar to that of I Tim. 3:16, certainly would favor the supposition that it is a quotation from Christian hymn . But "the argumentative γάρ ... in ver. 13, seems so far opposed to the hymnal character of the quotation as to leave the supposition perhaps more than doubtful."[4] This novel idea of using the presence of γάρ as an argument against the hymnic character of the passage has convinced no modern scholars.

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[1] For the reference to the scholars who hold this view, see C. Spicq, op. cit., ad loc.

[2] A Critical and Grammatical Commentary on the Pastoral Epistles (London: John W. Parker & Son, 1856), ad loc.

[3] Ibid.

[4] Ibid.

c. Another possibility of avoiding the difficulty is to regard γάρ not as part of the quotation, but as a particle introducing the quotation. A. E. Humphreys[1] referred to Acts 17:28 as a parallel case. If γάρ is not part of the quotation, he believes, it will still have quite a fitting sense if it is taken in the sense of 'indeed' or 'in fact'. This explanation is possible but improbable. Since the phrase πιστὸς ὁ λόγος is here functioning as an introductory formula, there is no need to be redundant by employing γάρ here to serve the same function.

d. Attempts have been made to locate the missing portion of the hymn. William Hendriksen noted that the word 'for' indicates that in the hymn something preceded. He then proceeded to conjecture that the unquoted line would run something like this : "We shall remain faithful to our Lord even to death," or "We have resigned ourselves to reproach and suffering and even to death for Christ's sake."[2] These conjectures make good sense, but they are nothing more than conjectures.

D. M. Stanley believes that the hymn here may well be the composition of Paul himself, and that the hymn is possibly the continuation of the formula in v. 8, μνημόνευε Ἰησοῦν Χριστὸν ἐγηγερμένον ἐκ νεκρῶν, ἐκ σπέρματος Δαυίδ.[1] There is no question about the connection between this hymn and v. 8, such as the ideas of 'the rising from the dead' and 'the Seed of David', i.e. of royal descent, but it is rather odd that v. 8 should be separated by a gap of two verses with no apparent aphorism.

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[1] The Epistles to Timothy and Titus /CB (Cambridge: The University Press, 1895)/, ad loc. J. H. Bernard, op. cit., ad loc. mentioned the possibility of taking γάρ as explanatory 'for as you remember, etc.' Cf. also Gottfried Holtz, Die Pastoralbriefe /THNT, 13 (Berlin: Evangelische Verlag, 1965)/, ad loc.

[2] Op. cit., ad loc.

e. The most probable solution to this question is, with the majority of scholars,[2] to abandon the futile attempt to recover the missing portion of the hymn, and simply to regard the hymn as fragmentary. This solution has an added advantage in that it is free from having to stake the redundancy by taking γάρ as some sort of introductory particle and thus reduces the weight and significance of the πιστὸς ὁ λόγος formula.

2. The Theory of B. S. Easton[3]

Easton believes that the initial 'for' is meaningless. In the hymn it should refer to the preceding couplet. He further maintains that the limit of the πιστὸς ὁ λόγος saying extends only through v. 12a for two reasons: a) the tone of vv. 12b-13 is "out of place in a triumphant hymn";[1] and, b) when reading in Greek, "the two couplets have a rhythm and an assonance (almost a rhyme) quite absent from what follows."[2]

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[1] *Christ's Resurrection*, p. 248.

[2] Such as E. F. Scott, B. S. Easton, F. D. Gealy, W. Hendriksen, etc. Cf. their commentaries respectively. Cf. also Donald Guthrie, *The Pastoral Epistles* [TNTC (London: The Tyndale Press, 1957)], *ad loc*. and H. B. Swete, *art*. *cit*.

[3] Cf. *Op*. *cit*., *ad loc*.

Easton's observations are well taken. The first two couplets have anaphora, isosyllabism (13), homoioteleuton, etc. It is also true that there seems to take place a shift in thought at v. 12b. Unfortunately Easton does not search further the reason or cause for this shift, nor does he deem it desirable to explore the relationship of the two parts of the hymn. Yet these are exactly the kind of questions, it must be submitted, which cannot be ignored and must be fully investigated.

3. The Problems of V. 13c

a. V. 13c as an Added Comment

A great number of scholars consider v. 13c (ἀρνήσασθαι γὰρ ἑαυτὸν οὐ δύναται) as an added comment by the author of the Epistle, whether he be Paul himself or some Pauline author.[3] The most common reason against its inclusion in the hymn is that it breaks away from the pattern and rhythm of the hymn. It is true that the last clause seems to break away from the symmetrical pattern, but if one is prepared to accept ἐκεῖνος πιστὸς μένει (v. 13b) as an integral part of the hymn, it is difficult to see why one should discard the last clause since v. 13c is needed to complete the thought of v. 13b. The shift of thought actually started at v. 13b. In terms of thought, v. 13a begins in strict parallelism with v. 12b as warning, but, in F. D. Gealy's descriptive words, "Suddenly in midverse turns back on itself, deflecting a threat into a promise and necessitating an explanatory appendage ..."[1] This observation is shared by a large number of commentators. But, as it will be shown shortly, it is by no means uncommon that in a series of statements, especially in a poetical passage, the last member is extended or expanded.

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[1] *Ibid*.

[2] *Ibid*.

[3] Among the modern authors who favor this view, one may list R. Falconer, W. Lock, W. Hendriksen, D. M. Stanley, J. N. D. Kelly, D. Guthrie, etc., see their *op*. *cit*., *ad loc*. respectively.

b. V. 13c as an Integral Member of the Hymn

There are other scholars who take the last clause as integral to the entire hymn.[2] Generally they argue that these closing words are fully in the spirit of the hymn, and that they are necessary to complete the thought of the previous clause. Martin Dibelius,[3] in fact, suggests that the last clause should be included in the hymn simply because it does not fit into the thought of the context. To accept the entire hymn as an organic whole is correct. It remains to be demonstrated as to why the last clause can be taken as stylistically integral to the hymn.[1]

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[1] Op.cit., ad loc.

[2] Such as Bernard, Dibelius, Jeremias, Scott, Gealy, Guthrie, Barrett, etc. in their respective commentaries, and G. R. Beasley-Murray, op. cit., p. 207.

[3] Op. cit., ad loc.

c. Reason for Taking V. 13c as Integral Member of the Hymn

It has already been pointed out that v. 13c is often taken as an added comment by the author of the Epistle on the ground that it disturbs the balanced structure of the hymn. However, there is reason to believe not only that it is stylistically integral to the hymn, but also that it is possibly a literary device used to indicate the climax of an argument or of a series of statements.

In his study on "The Last Beatitude"[2] David Daube discusses the strikingly different, longer, and more comprehensive character of the last beatitude in Mt 5:11 f. and Lk 6:22 f. At first sight a consideration of form might easily lead to the conclusion that the last beatitude does not originally belong to the same series as the preceding ones, but is added to them by Q. When one declares the last beatitude inconsistent, he may be prejudiced by a modern definition of sound form, "for at the bottom of the argument lies the requirement that, in a series, each member must be of more or less the same length as the other."[1] Daube claims, however, that a series with the last member extended is frequent in ancient literature, and may have been taken over by the New Testament writers as an effective pattern.[2]

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[1] The theological necessity of v. 13c to the hymn will be dealt with more fully in the exegesis.

[2] The New Testament and Rabbinic Judaism /Jordan Lectures, 1952 (London: The Athlone Press, 1956)/, pp. 196-201.

Daube maintains that this pattern is common also in the Old Testament, such as the last five of the Ten Commandments (Deut. 5:6-21; Ex. 20:2-17).[3] He also adduces two examples from the Jewish liturgy. It may be instructive to quote one primitive hymn from the Prayer-book.[4]

(1) None is like our God, none is like our Lord,
none is like our King, none is like our Saviour.

(2) Who is like our God, who is like our Lord,
who is like our King, who is like our Saviour?

(3) We thank our God, we thank our Lord,
we thank our King, we thank our Saviour.

(4) Blessed is our God, blessed is our Lord,
blessed is our King, blessed is our Saviour.

(5) Thou art our God, thou art our Lord,
thou art our King, thou art our Saviour,
thou art he unto whom our fathers burnt
incense of spices.

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[1] Ibid., p. 196.

[2] Cf. ibid.

[3] He also refers to the black sheep's bags as an example in modern literature: 'One for the master, one for the dame, and one for the little boy that lives down the lane.

[4] Ed. by S. Singer, quoted in ibid., p. 197.

It should be observed that the last member is not only longer than all others, but also the only one to introduce the direct address, namely the change from 'he' to 'thou'. Daube also quoted another hymn that was in common use in the oldest Gaonic period, which he believes dates from Talmudic times.[1] What is noticeable in this hymn is that once again the last member is longer than the preceding ones, and that there is a shift from referring to God in the third person to addressing him in the second. From the observation on the form of these hymns, Daube concludes that the extended last member of the hymn may serve as a summary of the whole, or as a climax.

In view of this interesting study, one can hardly refrain from taking the hymn in II Tim. 2:11-13 as an analogous case. The redactor of the hymn must have considered this type of literary work an effective pattern. Indeed it is quite likely that the redactor might have intended to strike a note regarding the moral impossibility of God's denial of his own nature and being as the climax of the hymn. If this be so, and it is extremely probable,[2] then there is no reason why one should brush off the last clause of the hymn as an unwanted member both on stylistico-structural and material (i.e. pertaining to the thought and content) grounds.

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1. Cf. ibid., p. 198.

2. Cf. the exegesis and excursus on v. 13c.

4. Plausibility of Redaction

a. Evidence of Redaction

The coinage of 'redaktionsgeschichte', which is the catch-word for recent Biblical research, is of rather recent date.[1] 'Redaktionsgeschichtliche Methode' must be regarded as a natural and necessary development or extension of that of 'Formgeschichte'. While the discovery of sources behind the Gospels may be the first step, and the detection of the oral forms and content of the tradition behind the written sources the second, the exploration of the intentions of the final edition of the Gospels must be regarded as the third step.

The redaction-criticism method can also be used fruitfully in the research of the Epistles. The idea that II Tim. 2:11-13 has undergone some redaction is not necessarily new. Even though the word is not used, the idea is certainly implied when B. S. Easton claims that the rhythm and tone of vv. 12b-13 is out of place in a triumphant hymn,[2] and when a number of scholars maintain that the last clause is an added comment by the author of the Epistle. Unfortunately the claim of Easton has consistently been ignored. This is partially due to his failure to explore the reason for the apparent discrepancy. Easton, however, is not the only scholar who has noticed the shift in thought. R. St. John Parry maintained that it is best to regard the whole passage as influenced in form by liturgical practice rather than as a quotation from a hymn on the ground that the last two couplets break the symmetric rhythm.[1] Furthermore, practically all scholars who have one way or another dealt with this passage have been confronted with the dilemma of having to determine whether the *Sitz im Leben* of this hymn has to do with baptism or with martyrdom.[2] This is so because there is an undeniable shift of thought within the hymn.

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[1] For a recent survey of the development of and studies in this method, see Joachim Rohde, Die redaktionsgeschichtliche Methode (Hamburg: Furche Verlag, 1966). According to him, the coinage of this term is made by Willi Marxsen in his Habilitationsschrift of 1954 entitled Der Evangelist Markus with the subtitle Studien zum Redaktionsgeschichte des Evangeliums, see p. 14.

[2] Op. cit., ad loc.

Now, the crux of the matter is the interpretation of the verb συναπεθάνομεν in v. 11. Almost every commentator locates the origin of the use of this verb in Rom. 6: 3 ff.[3] This passage is the well-known *locus classicus* of the Pauline theology on baptism. Especially noteworthy is v. 8 where Paul develops the thought that being joined with Christ in his death entails also being joined with him in his resurrection. II Tim. 2:11 is almost identical with this verse;

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[1] *The Pastoral Epistles* (Cambridge: The University Press, 1920), *ad loc*.

[2] For detailed discussion, see *infra*, pp. 256 ff.

[3] Cf. *infra*, pp. 130 ff.

συναπεθάνομεν, the aorist tense, unquestionably refers to a past event - the event of baptismal death.

In spite of the awareness of the almost material identity between II Tim. 2:11 and Rom. 6:8, there are some desperate efforts made to connect the verb to the martyr death. It is suggested that one should take the aorist tense as "encouragement to martyrdom viewed proleptically as an accomplished fact."[1] J. H. Bernard, having noticed the close resemblance of II Tim. 2:11 to Rom. 6:8, continues,

> but while in that (Rom. 6:8) passage the thought is of *baptism* as typifying a death to sin, in this fragment of hymn the reference seems to be to death by martyrdom. The *ethical* reference of the words here to baptism would, no doubt, give a good sense, but it is not harmonious with the context ... The aorist tense συναπεθάνομεν ... points to a single definite act of self-devotion ...[2]

Rudolf Schnackenburg[3] contends that externally v. 11 strongly reminds one of Rom. 6:8, but the continuation in v. 12 shows that there is no thought of a sacramental dying, but is a reflection of Pauline "Christ-mysticism'. Joachim Jeremias also regards the hymn as 'Lobpreis des Martyriums'.[4] However, he admits that v. 11 is a quotation from Rom. 6:8, and originally referring to baptism. Nevertheless, he argues that the employment of συναπεθάνομεν here extends its application to martyrdom. This extended application has special significance in that to die 'for Christ' in such circumstances is to die 'with Christ'.[1]

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[1] Quoted in B. S. Easton, *op*. *cit*., *ad* *loc*.

[2] *Op*. *cit*., *ad* *loc*.

[3] *Baptism in the Thought of St. Paul, a Study in Pauline Theology*, tr. by G. R. Beasley-Murray (Oxford: Basil Blackwell, 1964), pp. 80 and 167.

[4] *Die Briefe an Timotheus und Titus*, *ad* *loc*.

It is indeed understandable why, while recognizing the extremely close resemblance of II Tim. 2:11 to Rom. 6:8, these scholars are still prepared to interpret συναπεθάνομεν as referring to martyr death, for there is an important shift of thought. But, this is extremely important here, if one recognizes that the hymn has undergone a redactional activity, then the difficulty would become more apparent than real. The original hymn is a baptismal hymn, but it is taken over by the redactor and worked over and completed to exemplify the reality of persecution and even the possibility of martyrdom. It is understandable also because the hymn is brought in in the context of encouragement to a renewed service and suffering.[2]

b. The Nature and Structure of the Redaction

Now, the question arises as to at what point the hand of a redactor can be detected. It will be remembered that a number of those scholars who, while recognizing

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[1] Cf. *ibid*. and W. Lock, *op*. *cit*., *ad* *loc*.

[2] Cf. also the discussion in *infra*, pp. 276 ff.

Rom 6:3 ff. as the immediate background of II Tim 2:11 and yet interpret it in the context of martyrdom, regard the shift as having taken place at v. 12a, for the idea of endurance, or of the constancy in hardship and suffering, fits admirably well in the context of martyrdom rather than in the context of baptism. But, is this interpretation the most satisfactory one?

It is the contention of the present writer that the shift of thought actually occurs at v. 12b. V. 12a is but a convenient point of transition. The following considerations merit careful attention.

1) The Break in the Rhythmic Pattern

It has already been observed that there are several unmistakable poetic features in the hymn, among them are the phenomena of isosyllabism and homoioteleuton. These two features appear in the first two lines of the hymn (vv. 11-12a). They both have thirteen syllables and both end with - ομεν . Curiously enough both of these features have not been carried through in the rest of the hymn. Even though the fourth line and the last both have twelve syllables and may sound alike in the ending (μένει - δύναται), they are interrupted by the third line which has fifteen syllables and ends with ἡμᾶς . Now, it is not without significance that a perfect and symmetrical flow of rhythm should have been broken at v. 12b and not at 12a.

It must be admitted, however, that it is not at all certain whether the rhythmic scheme should be uniform throughout. On the other hand, it is quite possible that the missing portion of the original hymn might have been uniformly structured as in the first two lines. The disruption of the symmetrical structure and rhythm in itself may not amount to a weighty reason for regarding the hymn as having been worked over by a redactor, but this observation will gain weight when other factors are taken into account.

2) The Shift in Origin and Background

It is generally recognized that the first two lines of this hymn are thoroughly Pauline, both in thought and vocabulary. Even those scholars who would interpret συναπεθάνομεν as referring to martyr death admit that the immediate background of the use of this verb is to be found in Rom. 6:3 ff. and especially in v. 8. Not only are the three compound verbs συναποθνῄσκειν, συζῇν, and συμβασιλεύειν used by Paul in his Epistles (II Cor. 7:3; Rom. 6:8; I Cor. 4:8), but the teaching that the individual believers and the church share the death, resurrection, and the reign of the Lord are abundant in his Epistles.[1] H. B. Swete[2] has pointed out that there is in Paul's Epistles a wealth of such thoughts, and of words to express them, such as συνσταυροῦσθαι (Rom. 6:6; Gal. 2:9), συνθάπτεσθαι (Rom. 6:4; Col. 2:12), συμπάσχειν συνδοξάζεσθαι (Rom. 8:17), συνεγείρεσθαι (Eph. 2:6; Col. 2:12), etc.[1]

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[1] On the thought of 'reigning with Christ', cf. also I Cor. 4:8 and Rom. 5:17.

[2] *Art. cit.*, p. 4.

The first two lines of the hymn, then, are manifestly Pauline. But, in Swete's words, "when we pass to the second part of it, beginning at εἰ ἀρνησόμεθα, we find ourselves in another atmosphere."[2] A quick check of the concordance will reveal that ἀρνεῖσθαι and the set of ideas connected with it, belongs to the Gospels, but not to the Epistles.[3] The verb appears to belong not to the Markan tradition, but to Q - the tradition common to Matthew and Luke (Mt 10:33; Lk 12:9).[4] The verb ἀπιστεῖν again is the vocabulary of the Gospels. In genuine Pauline Epistles, it appears only once in Rom. 3:3.[5] It is interesting that the thoughts and vocabulary shift from that of manifestly Pauline to that of predominantly Evangelistic, i.e. that pertaining to the Gospels.

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[1] It should be noted that to say that the thought and vocabulary are Pauline does not necessarily imply the Pauline authorship of the Epistle.

[2] Art. cit., p. 4.

[3] It appears 14 times in the Gospels, 4 in Acts, 6 in the Pastorals, 1 in Heb., 1 in II Pet., 3 in I Jn, 1 in Jude, and 2 in Rev., but none in the genuine Paulines.

[4] This particular logion is not found in Mk. The verb does appear in Mk 14:68, 70.

[5] It is used 4 times in the Gospels, 1 in Acts, 1 in II Tim., and 1 in I Pet.

It must be conceded that this interesting shift in itself cannot be considered a weighty evidence for the redactional activity, for it is quite conceivable that the author of this hymn composed it with motifs or vocabulary from Pauline sources as well as from the Gospel sources. However, the value of this observation will be greatly increased when it is taken into consideration along with other factors, especially when it is believed that Luke might have been responsible for this redaction.[1] Suffice it for the moment to say that there is a shift in origin, and that this shift takes place at v. 12b.

3) The Shift of Tone

The hymn is made up with a careful balancing of tones. The first two couplets start out with a note of encouragement, especially evident in the promise of sharing Christ's future life and reign. In the third couplet the tone is changed to that of warning. Persistent apostatization will result in the Lord's denial in the Parousia. Then, at v. 13, the tone veers back to that of encouragement; God's faithfulness is not contingent upon man's unfaithfulness.[2] Now, it will be remembered that the first change of tone takes place at v. 12b. It is natural then that vv. 11-12a should be taken as an unit. These two couplets inherently belong together. Consequently if there be any redaction involved at all, it is more likely to occur at v. 12b than at v. 12a.

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[1] Cf. infra, pp. 286 ff.

[2] For detailed discussion of this interpretation, see exegesis and the excursus, pp. 216 ff. and 250 ff.

4) Evidence from Polycarp

Polycarp is usually known as the first Christian writer who can be confidently claimed to have known the Pastoral Epistles. From his *Letter to the Philippians* 4:1 comes the saying: "... ἀρχὴ δὲ πάντων χαλεπῶν φιλαργυρία" which is reminiscent of I Tim. 6:10.[1] In 5:2 he has a passage which appears to be parallel to II Tim. 2:11-13.

> "If one please (Christ) in the present world,
> so shall we inherit the world to come;
> as he has promised to raise us from the dead
> and said,
> 'if we walk worthily with him,
> so we shall reign with him.'"[2]

It is striking that the first part of this passage corresponds very closely to the first couplet of the II Tim. 2 hymn in thought, while the second part, the second couplet. This can be taken as an indication that the first two couplets of the II Tim. 2 hymn (vv. 11-12a) constitutes an organic whole, and thus cannot be separated. For if Polycarp were quoting from the memory from the II Tim. 2:11-13 hymn,[1] he not only must have been aware of the vital importance of these two lines in his particular argument, but also he must have recognized the unbreakable relationship of these two lines. Or, if Polycarp and the author of the Pastorals were independently quoting from the same hymn, then, to say the least, it would reveal that v. 12a is originally a part and parcel of the original hymn. This is to say that there should not be any reason why v. 12a cannot be originally related and integral to the baptismal context.

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[1] Cf. J. B. Lightfoot, *The Apostolic Fathers*, part II, *S. Ignatius, S. Polycarp*, Revised Texts with Introductions, and Translations, vol. II, Sect. 2 (London: Macmillan & Co., 1885), p. 912. Lightfoot's English translation of this passage, "above all things avoid covetousness," does not appear to be too literal.

[2] This translation, which is more literal, is taken from B. S. Easton, *op*. *cit*., *ad* *loc*. The Greek of the last two lines reads (from Lightfoot's text) : ἐὰν πολιτευσώμεθα ἄξιος ἀυτοῦ, καὶ συμβασιλεύσομεν αὐτῷ ...

5) The Shift of Thought at V. 12b

That there seems to be a shift of thought in the hymn one way or another has never been disputed, but no agreement has been reached as to at which point this shift takes place. It has been pointed out that the implicit exhortation to endurance and warning against denying Christ in v. 12 has encouraged the view that the hymn is the reflection of Pauline Christ-mysticism[2] and that it is a hymn in praise of martyrdom.[3] In either view the implication is that the shift occurs at v. 12a. On the other hand, Martin Dibelius maintains, "Die ersten beiden Paare des Zitats sind formal und *inhaltlich* ganz ueberinstimmend gebaut ..."[1] Similarly, Joachim Jeremias observes, "Die zwei ersten Doppelzeilen fuehren ein Pauluswort (Roem. 6,8), die zwei letzten einen Jesusspruch (Mt. 10, 33) aus."[2] Previous observations, on the grounds of style and rhythm, origin and background, tone, and external attestation, seem to lend strong support to the contention that the break or shift actually takes place at v. 12b instead of v. 12a. It remains to be seen whether this observation is valid and sound on internal grounds. In other words, one must ask now, whether v. 12a can be legitimately related to v. 11 with regard to its thought and content.

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[1] Martin Dibelius maintains that this is impossible since Polycarp is referring to the Lord's words. Op. cit., ad loc.

[2] Cf. Rudolf Schnackenburg, Baptism in the Thought of St. Paul, pp. 80, 167.

[3] Cf. J. H. Bernard, op. cit., p. 121.

The aorist συναπεθάνομεν in v. 11 certainly suggests a definite past event. This past event is clearly the moment of baptism. It is unlikely that the dying with Christ has a dual relation to both past and future. It refers to the death with Christ at the moment of baptism, as it is clearly demonstrated in Rom. 6:3 ff. The eschatological significance of baptism is emphasized in the second colon of the first line. Here 'living with Christ' is the natural outcome of 'dying with Christ'. The first line promises future life in return for the 'death' which baptism represents.

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[1] Dibelius-Conzelmann, *op. cit.*, *ad loc.* The italics the present writer's. It is interesting to note that in his exposition of this passage, Adolf Schlatter has grouped vv. 11 and 12a together. He also insists that v. 11 has the death of Christ - baptism solely in view and nothing else. See *Die Briefe an die Thessalonicher, Philipper, Timotheus und Titus* [*Schlatters Erlaeuterungen zum Neuen Testament*, 8. Teil (Stuttgart: Calwer Verlag, 1950)], pp. 210 ff.

[2] *Die Briefe an Timotheus und Titus*, *ad loc.*

The next line (v. 12a) follows naturally the thought of the first, for the believer having died with Christ in baptism must face the call to endurance in new life with him. In other words, endurance of sufferings is the natural or even necessary outcome of dying with Christ. The transition of thought from the first line to the second is also in line with the Pauline teaching on baptism in Rom. 6:3 ff. In G. R. Beasley-Murray's words, "This confirms our interpretation of Rom. 6:1 ff., that dying with Christ signifies not alone a being drawn into the event of the cross with Christ on Golgotha but a renunciation of the self, a 'slaying' of the flesh (Gal. 5.24, Col. 3.5) in the very act of baptism."[1] As a consequence of dying with Christ in baptism and living out the life of endurance, the sharing of his future kingdom is promised in the life to come.

It is significant that the thought of the third line turns to the possibility of dying with Christ. The possibility of becoming faithless is the content of the first colon of the fourth line. These two lines, taken as they are, can be fitted admirably to the context of persecution and suffering. In other words, the ideas or thoughts of the possibility of denying Christ and becoming faithless are intelligible only when they are placed in the context of persecution and even possibly martyrdom. In fact, the content of II Tim. 2:11-13 has to do with a fresh encouragement to the renewed service and suffering as a Christian soldier, and the hymn is quoted here exactly to illustrate the possibility of death in persecution.[1] It must be added that it is not entirely impossible to place these two lines in a baptismal context, but it is extremely difficult. It must be concluded then that while the first two lines of the hymn are explicable and meaningful only in a baptismal context, the remainder only in a context of martyrdom.

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[1] Op. cit., p. 208.

6) The Use of the Waw Consecutive[2]

It is striking to note that the second colon of the first and the second lines starts with a καί. This may very well represent the employment of the waw consecutive. The same feature is not carried through in the remainder of the hymn (vv. 12b-13). Here again the break is observable at v. 12b.

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[1] Cf. infra, pp. 276 ff.

[2] The present writer owes this observation to Dr. C. T. Fritsch. The use of γάρ in the first line may reflect the use of כִּי in the poetic passages of the Old Testament, such as Dan. 4:31 and 6:27. It is, however, taken by the present writer as an indication that the hymn as one finds in this context is fragmentary.

It remained to be determined what the reasons for the redactions are, and what its process is. Since these questions can be answered only when one has a clear grasp of the plans of the Epistle and the meaning of the hymn, they will be deferred until detailed exegesis of the hymn is made. However, in order to avoid confusion it may be desirable at this juncture to give some hints with regard to these questions. The hymn is redacted and incorporated here, on the one hand, to press home the reality of suffering and even the possibility of martyrdom, and, on the other hand, to propagate the message of encouragement and hope to those who face suffering and persecution. The redactor took over an original baptismal hymn (vv. 11-12a), and, in the course of editing the Epistle, adapted vv. 12b-13 into it and then incorporated the completed hymn into the Epistle.

D. Summary

1. A clear line of demarcation cannot always be drawn easily between homologia, kerygma, and hymn. As a general rule it may be said that a homologia is a short acclamation confessing either the Messiahship or the Lordship of Jesus. The core of the kerygma consists of the proclamation of the saving events of the death and the resurrection of Jesus. A hymn, especially the Christological and baptismal ones, often represents an extended form comprising of both the homologia and the basic core of the kerygma.

2. Stylistic observations have revealed that the II Tim.

2:11-13 is prefaced by an introductory formula πιστὸς ὁ λόγος. It has a stately and solemn rhythm. It exhibits instances of isosyllabism (vv. 11b and 12a; v. 13ab and v. 13c); employs other poetic features, such as homoioteleuton and anaphora. Most significant of all, the hymn is constructed with a synthetic parallelism.

3. The fragmentary character of the hymn is evident in the use of γάρ in v. 11. There is, however, no need to take v. 13c as an added comment appended by the author of the Epistle. Stylistic parallels found in the Jewish liturgical texts seem to indicate that, rather than disturbing the balanced structure, v. 13c represents a stylistic device utilized to heighten the climactic character of the thought it embodies. This is important in that the intention of the redactor in incorporating the hymn in this particular context can be detected.

4. That a break of rhythm, a shift of thought and tone, and a change of origin all occur at v. 12b can best be explained by the theory that a redaction of the hymn is involved. The exact nature and extent of the redaction will become more apparent when the Sitz im Leben of the hymn is fully examined. The evidence available thus far, however, will allow one to reach a tentative conclusion: the redactor adapted vv. 12b-13 into the original baptismal hymn (vv. 11-12a) which he had taken over from another source. Vv. 12b-13 represent the work of the redactor.

CHAPTER III

THE ORIGIN AND MEANING OF THE πιστὸς ὁ λόγος FORMULA

This striking formula appears, with or without the elaboration καὶ πάσης ἀποδοχῆς ἄξιος , five times in the Pastoral Epistles (I Tim. 1:15; 3:1; 4:9; II Tim. 2:11; and Titus 3:8), but nowhere else in the New Testament. That this phrase is a special kind of formula has never been disputed.[1] At this point, however, the agreement among scholars ends. It is said with reference to the formula in I Tim. 1:15 that the understanding of the whole verse is dependent upon the interpretation of it.[2] This verdict is hardly an exaggeration. Indeed the same can be said of the usage of this formula in all other contexts. In other words, an adequate understanding of this formula is prerequisite to proper interpretaion of the related passages. For a better understanding of this formula it will be necessary to investigate first, some textual questions connected with it, then, its origin, furthermore, its usage and meaning in the Pastorals, and finally, its authorship.

A. Some Textual Observations:

For πιστός in I Tim. 1:15 and 3:1, some Latin texts have *humanus* - ἀνθρώπινος so in 1:15 it$^{\text{mon, r}^1}$, Ambrosiaster Mss $^{\text{acc.to}}$ Jerome, Augustine, Julian-Eclanum and Vigilius, and in 3:1 D* it$^{\text{d, m, mon}}$, Ambrosiaster MSS $^{\text{acc.}}$ to Jerome, Augustine, and Sedulius-Scotus.[1]

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[1] J. A. Bengel described it as "a very solemn preface." *Gnomon of the New Testament*, tr. by James Bryce, IV (6th ed., Edinburgh: T. & T. Clark, 1866), *ad loc*.

[2] "Das Verstaendnis von 15 ist abhaengig von der Interpretation der einleitenden Worte." Dibelius-Conzelmann, *op. cit.*, p. 23.

In the case of I Tim. 1:15 the problem is not as complicated as that of I Tim. 3:1. It is quite possible, as Westcott and Hort[2] have suggested, that the reading ἀνθρώπινος is transferred there from 3:1 by some copyist. The MSS support of this reading is weak. Even if one is driven to accept the reading, it is there, in any case, reinforced by a phrase almost equivalent to πιστός , namely, πάσης ἀποδοχῆς ἄξιος .

The MSS evidence for the reading ἀνθρώπινος in I Tim. 3:1 is equally weak, but the problem is more difficult to solve. Several solutions have been proposed. It will be convenient to start from the easier one.

1. The theory of unintentional change resulting from faulty eyesight is proposed by H. B. Swete.[3] It is likely,

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[1] This listing is based on K. Aland, M. Black, B. M. Metzger, A. Wikgren, *The Greek New Testament* (American Bible Society, British and Foreign Bible Society, National Bible Society of Scotland, Netherlands Bible Society, and Wuettenberg Bible Society, 1966), henceforth designated as ABMW. For a fuller listing, see Constantinus Tischendorf, *Novum Testamentum Graece*, Editio Octava Critica Maior, vol. II (Lipsiae: Giesecke & Devrient, 1872).

[2] *The New Testament in the Original Greek* (New York: Harper & Brothers, 1882), Appendix, p. 132.

[3] *Art*. *cit*., p. 1.

according to him, that the Old Latin translator read at the beginning of a line as πινος , and took it for the end of ἀνθρώπινος. This is so because his mind was perhaps running on humanum dico of Rom. 6:19. This suggestion is theoretically possible but improbable in view of the fact that there is no MSS evidence for it.

2. Scholars like Moffatt,[1] Easton,[2] and NEB prefer the reading ἀνθρώπινος . They regard πιστὸς ὁ λόγος as the easier reading on the ground that it is easier to understand how ἀνθρώπινος was altered to πιστός for the sake of uniformity with 1:15, etc., than vice versa. The difficulty with this position is that the mass of textual evidence is against it. In fact the reading ἀνθρώπινος can be accounted for as the result of a scribe's hesitancy in prefixing the πιστὸς ὁ λόγος formula to a statement which fails to give expression to some essentials of the Christian faith.

3. The majority of scholars accept πιστός as the original reading which, after all, has the best manuscript attestation. With the adoption of πιστός as the original reading, the next problem is to determine whether one should connect this formula to what precedes or to what follows. This question can be answered adequately only

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[1] Cf. E. F. Scott, op. cit., ad loc.

[2] Op. cit., ad loc.

after careful analysis is made of the usage of this formula in the Pastoral Epistles.

B. The Origin of the Formula:

The word πιστός , when used passively, means 'trustworthy', 'faithful', 'dependable', and 'inspiring trust or faith'.[1] It can be used of persons, for example, Christ is said to be ὁ μάρτυς μου ὁ πιστός μου in Rev. 2:13, ὁ μάρτυς ὁ πιστός in Rev. 1: 5, and ὁ μάρτυς ὁ πιστὸς καὶ ὁ ἀληθινός in Rev. 3:14 (cf. also 19:11). It can also be used of things, especially of words, such as the five so-called 'faithful sayings' in the Pastoral Epistles (I Tim. 1:15; 3:1; 4:9; II Tim. 2:11; Tit. 3:8).[2]

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[1] For the word πιστός , see W. F. Arndt and F. W. Gingrich, *A Greek-English Lexicon of the New Testament and Other Early Christian Literature* (Chicago: The University of Chicago Press, 1956), pp. 670 f., and Rudolf Bultmann and Artur Weiser, "Faith," tr. from *TWNT* by D. M. Barton, ed. by P. R. Ackroyd, in *Bible Key Words*, vol. III (New York: Harper & Row, 1961), esp. pp. 60 f. For the use of πίστις-πιστός etc. in the Pastoral Epistles, cf. R. St. John Parry, *op*. *cit*., pp. ciii ff. and B. S. Easton, *op*. *cit*., pp. 202 ff.

[2] It is interesting, and perhaps instructive, to see how πιστός is translated in several versions. RSV consistently renders in all five instances as 'The saying is sure'. KJV translated I Tim. 1:15, 'This is a faithful saying', 3:1, 'This is a true saying', 4:9, 'This is a faithful saying', II Tim. 2:11, 'It is a faithful saying', and Tit. 3:8, 'This is a faithful saying'. Except in I Tim. 3:1, where it is rendered 'There is a popular saying', NEB has 'These are words you may trust' in all other occurences. F. Field prefers 'It is a faithful saying' in all places. "To insist upon retaining the order of the Greek text, 'Faithful is the saying' (RV), is mere pedantry." *Op*. *cit*., p. 203.

The meaning of the word λόγος is more varied. It can take many different forms according to different contexts.[1] Generally it means, in terms of speaking, a word. Thus in contrast to a sinful deed there is the λόγος ἀμαρτίας (cf. I Cor. 1:5; II Cor. 11:6; etc.). When referring to a statement of a definite content, it can mean 'assertion', 'declaration', or 'speech' (cf. Mt 15:12; Acts 11:2; etc.). It can be used of written words and speeches (cf. Acts 1:1; 15:15; Lk 3:4; etc.); of revelation of God's word, command (cf. Mt 15:5; Jn 5:38; 8:5; etc.); of the Christian message, the Gospel (cf. Lk 5:1; 8:11; Acts 6:2; etc.). It can also mean 'account', 'reckoning' (cf. Rom. 14:12; I Pet. 3:15; etc.); 'settlement' (Phil. 4:15). It is also used in the sense of 'reason' or 'motive' (Acts 10:29). The most important usage of the word in the New Testament is a Christological one when it refers to Jesus Christ as the Word of God (cf. Jn 1:1, 14, etc.).

It has already been pointed out that neither πιστὸς ὁ λόγος as a formula, nor καὶ πάσης ἀποδοχῆς ἄξιος finds an exact parallel in the New Testament or in the Septuagint. The ones which come close to resemble the formula are to be found in Rev. 21:5 and 22:6 where one finds the expression οὗτοι οἱ λόγοι πιστοὶ καὶ ἀληθινοί. Another interesting expression is found in Rom. 10:9: τὸ ῥῆμα τῆς πίστεως . It looks as though there is little hope for tracing the origin of this formula, but there are several areas in which some clues may be found.

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[1] For detail, see Arndt-Gingrich, *op. cit.*, *sub voce*, and Gerhard Kittel, "λέγω, λόγος, κ.τ.λ.," *TDNT*, vol. IV (1967), 69-192, esp. pp. 100 ff. For the use of the word in the Pastoral Epistles, see R. St. John Parry, *op. cit.*, pp. xcvi ff.

1. Hellenism

The first area is the writings in the literary Greek of the time contemporaneous or close to that of the author of the Pastorals. For the exact expression πιστὸς ὁ λόγος J. J. Wettstein[1] has listed several examples. In The Roman Antiquities of Dionysius of Halicarnassus, III, 23:17, the following example is found. Having mapped out the strategy to revolt, the episode continues,

> For I shall lead you against the enemy in conjunction with the Roman and shall share with them the victory, pretending that I occupied the heights with the intention of surrounding the foes drawn up against me; and my claim will seem credible (γενήσεται δέ μου πιστὸς ὁ λόγος), since I shall have made my actions agree with my explanation. Thus, without sharing in the dangers of either side, we shall have a part in the good fortune of both.[2]

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[1] Η ΚΑΙΝΗ ΔΙΑΘΗΚΗ, Novum Testamentum Graecum (Amsterdam, 1752), notes on I Tim. 1:15, p. 315, where besides the use of the exact expression adduced in the examples, he also lists other authors who use πιστός one way or another with ὁ λόγος , but not necessarily connected together as a phrase. It should be pointed out, however, that the exact parallels found in these authors cannot be regarded as the evidence of this phrase being used as a specific kind of formula.

[2] The Roman Antiquities of Dionysius of Halicarnassus (The Loeb Classical Library), tr. by Earnest Cary, vol. II (Cambridge, Mass.: Harvard University Press, 1934), pp. 10 ff.

Another example is found in Dio Chrysostom's fourty-fifth Discourse. After lamenting on the death of an old time friend emperor, the Discourse continues,

> However that may be, when I had experienced at the hands of the present Emperor a benevolence and an interest in me whose magnitude those who were there know full well, though I speak of it now I shall greatly annoy certain persons - and possibly the statement will not even seem credible (ἴσως δὲ οὐδὲ φανεῖται πιστὸς ὁ λόγος), that one who met with such esteem and intimacy and friendship should have neglected all these things and have given them scant attention ...[1]

It should be noted that both times the phrase has to do with the credibility of statement or claim, but the phrase as used by these authors lacks a solemn ring which is characteristic of the usage in the Pastoral Epistles. In fact, it may not be far from the mark if one concludes that the phrase is not used by these authors **as a special** kind of formula at all. That this is not a formula can be seen by the fact that these three words, including the article, do not have to be grouped together as a phrase.[2] It does not introduce or follow any kind of maxims or aphorisms. It is obvious that too much importance cannot be assigned to the use of this phrase by the authors of literary Greek who were contemporaneous to the author of the Pastorals.

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[1] Dio Chrysostom (The Loeb Classical Library), tr. by H. Lamar Crosby, vol. IV (Cambridge, Mass.: Harvard University Press, 1946), pp. 208 ff.

[2] Cf. J. J. Wettstein, op. cit., loc. cit., for examples.

2. The Old Testament and Apocrypha

One searches in vain any formula that resembles πιστὸς ὁ λόγος in the Old Testament. In few instances, however, the noun אֱמֶת and niph. נֶאֱמָן of אמן are used to refer to the verification or the confirmation of some important words or statements.[1] The expression אֱמֶת הַדָּבָר is variously translated in RSV : 'The thing is true' in Deut. 22:20; 'the report was true' in I Kings 10:6; and II Chr. 9:5; 'the word was true' in Dan. 10:1. In the LXX, the expression in these passages is rendered respectively: ἀληθείας ὁ λόγος , ἀληθινὸς ὁ λόγος, and ἀληθὲς τὸ ὅραμα. In the last mentioned passage the words are used to affirm that a revelation has really happened and is incontestable. In I Kings 17:24, one finds the expression וּדְבַר־יְהוָה בְּפִיךָ אֱמֶת This is translated in LXX as καὶ ῥῆμα κυρίου ἐν στόματι σου ἀληθινόν and in RSV, 'the word of the Lord in thy mouth is true'. נֶאֱמָן refers to the words of God (I Kings 8:26; II Chr. 1:9; 6:17; 17:28); precepts (Ps. 89:29) as being confirmed or verified. In many instances the LXX uses πιστός for נֶאֱמָן .

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[1] Cf. F. Brown, S. R. Driver, C. A. Briggs, *A Hebrew and English Lexicon of the Old Testament* (Oxford: The Clarendon Press, 1959), *sub voce*, and G. Quell, "The O T Term אֱמֶת ," *TDNT*, vol. I (1964), 232-237. Cf. also C. H. Dodd, *The Bible and the Greeks* (London: Hodder & Stoughton, 1954), pp. 42 ff. for the discussion of אמת , חסד , צֶדֶק . Henceforth Brown-Driver-Briggs' work will be designated simply as BDB.

In II Esdras 8:22 one finds a formula-like phrase which is worth noting. Scholars are generally agreed that the author of the central portion (chaps. 3-14) was an unknown Palestinian Jew who probably wrote this apocalyptic work in Hebrew or Aramaic near the close of the first century A. D.[1] In 8:19b-36 there preserved a liturgically structured prayer of Ezra. One reads in v. 22 the following words: "whose (the Lord's) word is sure and whose utterances are certain" (RSV). G. H. Box translated the same phrase as "whose word is sure, and behest constant".[2] G. H. Box[3] and W. O. E. Oesterley[4] have both pointed out that the words 'sure' and 'certain' correspond exactly to the first two words of the *Geʾullāh* prayer: אֱמֶת וְיַצִיב , and that they seem to be a clear allusion to that prayer.

The Old Testament use of אֱמֶת and its cognates actually reveals little significance, since it is used in the usual sense of referring to something or some statement as true, reliable, or credible. The II Esdras 8:22

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[1] Cf. G. H. Box in R. H. Charles, *The Apocrypha and Pseudepigrapha of the Old Testament*, vol. II, *Pseudepigrapha* (Oxford: The Clarendon Press, 1913), pp. 542-624; B. M. Metzger, *An Introduction to the Apocrypha* (New York: Oxford University Press, 1963), pp. 21-30; and *idem*, ed., *The Oxford Annotated Apocrypha* (New York: Oxford University Press, 1965), pp. 23 ff.

[2] *Op*. *cit*., p. 595.

[3] *Ibid*.

[4] *The Jewish Background of the Christian Liturgy* (Gloucester, Mass.: Peter Smith, 1965), p. 49.

passage is more important for several reasons. First, the phrase 'The words are sure ... and certain' seems to be emerging as some kind of formula. It has a solemn ring. Secondly, if indeed the author in using this phrase is alluding to the Gᵉullāh, then the theory of the antiquity of this particular prayer accompanying the Shemaʿ can further be strengthened. Lastly, the phrase occurs in a cultic context. It will be remembered that the phrase appears in Ezra's farewell prayer. It is therefore not strange nor is it accidental that this prayer also occurs with the title 'confessio Ezdrae' in the section of canticles and hymns contained in many manuscripts of the Latin Vulgate Bible.[1] It is significant because it provides evidence that the formula is crystalized and originated in a liturgical context. This fact will become clearer when the אֱמֶת וְיַצִּיב formula is further investigated.

3. Qumran

Among the Qumran Cave I finds is a pseudepigraphical fragment of an apocalyptic genre identified as 'the book of mysteries'.[2] It is likely that this work is an address dealing with the fulfilment of oracles of the prophet of Israel. The author is quite certain that the final consummation is near. Having dwelt on the themes of the doom of the wicked and the faithless , and of the final prevalence of the righteous, the author appended the following words:

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[1] See B. M. Metzger, An Introduction to the Apocrypha, p. 27, note 2; and idem, The Oxford Annotated Apocrypha, p. 43.

[2] See D. Barthélemy and J. T. Milik, Discoveries in the Judean Desert, I, Qumran Cave I (Oxford: The Clarendon Press, 1955), pp. 102-106. Isaac Rabinowitz, "The Authorship, Audience and Date of the de Vaux Fragment of an Unknown Work," JBL, LXXI (1952), 19-32, suggests that Mattias is the author of the fragment. His thesis, however, has not been greeted with enthusiasm. See Barthélemy and Milik, op. cit., p. 103.

נכון הדבר לבוא
ואמת המשא
ומזה יודע לכמה כי לוא ישיב אחור

The translation of this passage by Isaac Rabinowitz[1] is as follows:

> The thing is certain to come,
> and true is the oracle.
> And from this shall it be known to you that
> it will not turn back.

The **rendering** 'the thing' is not impossible, since דָבָר can also mean 'matter', or 'affair', i.e., thing about which one speaks,[2] but it seems better, following A. Dupont-Sommer,[3] to render it as 'This word is certain to come to pass ...'

The significance of the usage here is the presence of a solemn ring and its appearance as some kind of formula affirming the validity of previous statements. Its function is somewhat similar to that of the formula of attestation or confirmation found in the *Geʾullāh*.

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[1] Art. cit., p. 21.

[2] Cf. BDB, sub voce.

[3] The Essene Writings from Qumran, tr. by G. Vermes (Oxford: Basil Blackwell, 1961), p. 327. Barthélemy-Milik translate: "Assurement la Parole se realisera et certaine est la Prediction. Et voici a quoi vous recommaitrez qu'elle est irrevocable." Op. cit., p. 103. For German tr., see Dibelius-Conzelmann, op. cit., p. 24.

4. Rabbinic Judaism

Another area in which one can possibly trace the origin of this formula is to be located in Judaic liturgical practices.[1] Specifically it is connected with the recitation of the *Shemaʿ*.[2] The *Shemaʿ*, so called from the first word (שְׁמַע = hear!), consists of three passages from the Pentateuch, namely, Deut. 6:4-9; 11:13-21, and Num. 15:37-41. It is a proclamation of the existence and unity of God; of Israel's complete loyalty to God and his commandments; of the belief in Divine Justice; and of the remembrance of the liberation from Egypt and the election of Israel. These indeed are foundation pillars of the Jewish faith.[1] Resting on the authority of Deut. 6:7 the recitation of the *Shemaʿ* and the accompanying benedictions every evening and morning is regarded as a matter of course in the Mishnah.[2] In the recitation of the *Shemaʿ*, it is preceded by two benedictions or blessings and followed by an attestation of faith.[3] These three liturgical pieces are known respectively as the *Yotzer* (יוֹצֵר - Creator), the *ʾAhabāh* (אַהֲבָה - love), and the *ʾEmeth we-Yaṣib* (אֱמֶת וְיַצִּיב - true and constant),[4] the last is better known as the *Geʾullāh* (גְּאֻלָּה - redemption) because after a reference to the Exodus it terminated with the praise of God as the Redeemer of Israel.

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[1] Wolfgang Nauck's claim, "Im hellenistische Schrifttum ist diese Wendung nicht belegt. Statt ihrer heisst est dort: ἀληθινὸς ὁ λόγος ," is not entirely correct. To be sure ἀληθινὸς ὁ λόγος is commonly used but the phrase πιστὸς ὁ λόγος is not completely missing from Hellenistic literature as evident from Wettstein's listing. *Op. cit.*, p. 46.

[2] Cf. J. D. Eisenstein, "Shema," *The Jewish Encyclopedia*, ed. by Isidore Singer, vol. XI (1905), pp. 266 f.; Ismar Elbogen, *Der judische Gottesdienst in seiner geschichtlichen Entwicklung*, (Leipzig: Buchhandlung Gustav Fock, 1913), pp. 16-26; Israel Abrahams, *A Companion to the Authorized Daily Prayer Book of the United Hebrew Congregations of the British Empire* (London: Eyre and Spottiswoode, 1922), pp. l-lx; H. L. Strack and Paul Billerbeck, *Kommentar zum Neuen Testament aus Talmud und Midrasch*, vol. IV (Muenchen: C. H. Beck, 1961), pp. 189-207; and Julius Jarecki, "Shema," *The Universal Jewish Encyclopedia*, ed. by Isaac Kabdnab, vol. IX (New York: The Universal Jewish Encyclopedia, Inc., 1943), pp. 561 f.

It is the *Geʾullāh* which is pertinent to the present discussion. It attaches itself to the last words of the last paragraph of the *Shemaʿ*, but it undoubtedly is related also to the other two paragraphs preceded.[1] The text of the *Geʾullāh* was originally very short. According to Leopard Zunz[2] it originally consisted of only forty-five words. It opens with the following words:

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[1] "First opening sentence of the Shema," comments J. H. Hertz, "rightly occupies the central place in Jewish religious thought, for every other Jewish belief turns upon it: all goes back to it; all follows from it." *The Authorized Daily Prayer Book*, rev. ed., ed. by Joseph H. Hertz (New York: Bloch Publishing Co., 1948), p. 263.

[2] See Berakoth 1, 1-2 and Tamid 5, 1 in *The Mishnah*, tr. by Herbert Danby (London: Oxford University Press, 1933).

[3] It is W. O. E. Oesterley's opinion that the *Shemaʿ* was placed within the framework of benedictions to emphasize the veneration in which it was held. *Op*. *cit*., p. 46. All three are referred to in *The Mishnah*, Ber. 1, 4; Tamid 5, 1.

[4] יַצִּיב is an Aramaic word which appeared twice in Daniel (2:45; 6:13). The phrase "The dream is certain, and its interpretation is sure" (RSV) in 2:45 also has a solemn ring which is characteristic of the πιστὸς ὁ λόγος formula.

אֱמֶת וְיַצִּיב וְנָכוֹן וְקַיָּם וְיָשָׁר וְנֶאֱמָן וְאָהוּב וְחָבִיב
וְנֶחְמָד וְנָעִים וְנוֹרָא וְאַדִּיר וּמְתֻקָּן וּמְקֻבָּל וְטוֹב וְיָפֶה
הַדָּבָר הַזֶּה עָלֵינוּ לְעוֹלָם וָעֶד

> True and firm, established and enduring, right and faithful, beloved and precious, desirable and pleasant, revered and mighty, well-ordered and acceptable, good and beautiful is this thy word unto us for ever and ever.[3]

Now, two things should be borne in mind when one assesses the importance of the relationship between and the functions of the *Shemaʿ* and the *Geʾullāh*.

a. It is generally recognized by scholars that the *Shemaʿ* functions as a creed or a confession of faith in Judaism.[4] To be sure, there was nothing in Judaism comparable to Christian creeds until the Thirteen Principles of Faith were composed in the twelfth century by Maimonides,[1] but the *Shema'* has been regarded as the *sine qua non* of Judaism since Akiba died a martyr's death. It is also true that the declaration of faith in the Old Testament is often associated with a recital of the divine intervention and salvation in the life of Israel (cf. Deut. 26:5-9; Ex. 20:1; Num. 15:41; etc.).[2] But, as Israel Abrahams[3] has rightly insisted, there are also declarations of faith which have no specific historical framework. The most important of these, of course, is the *Shema'* proclaiming the uniqueness and unity of God. The importance of the recitation of the *Shema'* need scarcely be emphasized. It is not a creed or confession in the strict sense of the word, but it does serve and function as such. Only if one recognizes this fact can he realize the significance of the *Geʾullāh*.

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[1] Cf. Israel Abrahams, *op*. *cit*., p. liv.

[2] Cf. *Die gottesdienstlichen Vortraege der Juden* (Berlin: A. Asher, 1832), p. 371.

[3] This prayer is used only in the morning service. For the evening service the prayer starts with אֱמֶת וֶאֱמוּנָה. Both texts are taken from J. H. Hertz, *op*. *cit*., pp. 126 f.

[4] H. L. Strack and P. Billerbeck, *op*. *cit*., p. 189, has the following words: "Wie der Inhalt der genannten drei schriftstellen zeigt, will das Schema nicht ein Gebet, Sondern ein Bekenntnis sein." Cf. also C. W. Dugmore, *The Influence of the Synagogue upon the Divine Office* (London: Oxford University Press, 1944), pp. 16 ff.; and I. Abrahams, *Studies in Pharisaism and the Gospels*, 2nd series (Cambridge: The University Press, 1924), pp. 17 ff.

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[1] Cf. Solomon Schechter, *Studies in Judaism*, first series (New York: The Macmillan Co., 1920), pp. 197 f.; and E. G. Hirsch, "Article of Faith," *The Jewish Encyclopedia*, vol. II (1902), 148-151. However, cf. Martin Buber, *Two Types of Faith*, tr. by N. P. Goldhawk (London: Routledge & Kegan Paul, Ltd., 1951), pp. 41 f.

[2] Cf. Gerhard von Rad, *Old Testament Theology*, tr. by D. M. G. Stalker, vol. I (New York: Harper & Row, 1962), pp. 121 ff. He noted that, besides some brief confessional formulae, such as the most widely used and probably the earliest 'who brought Israel out of Egypt,' there developed ranged confessional summaries of the saving history covering a fairly extensive span of divine action in history. The most important one, according to von Rad, is the credo in Deut. 26:5-9. "These words are not, of course, a prayer - there is no invocation or petition - they are out and out a confession of faith." (p. 122) Cf. also his *The Problem of the Hexateuch and Other Essays*, tr. by E. W. Trueman Dicken (New York: McGraw-Hill Book Co., 1966), pp. 3 ff.

[3] Israel Abrahams, *Studies in Pharisaism and the Gospels*, 2nd series, p. 18.

It has already been pointed out that the Geullāh attaches itself to the Shemaʿ which Israel Abrahams terms "the clearest declaration of faith known to the Hebrew prayer book."[1] It is, however, much better and probably more appropriate to regard the Geullāh as an attestation to the teachings of the Shemaʿ rather than a declaration of faith or a credo itself, even though the latter element is not entirely lacking. The last words of the Shemaʿ, 'who brought you out of the land of Egypt, to be your God: I am the Lord your God'. are followed by this attestation to the truth that 'the Lord is our God', and to the unchangeable validity of his Torah. This God of eternity alone is the Shield of salvation. The most eloquent proof of this truth is the crowning act of redemption from the Egyptian bondage. This in fact is the symbol of all redemption. The formula 'true and firm ... good and beautiful is this thy word ...' then is the formula in the liturgy of the Synagogue which attests or confirms the declaration of faith not only to the uniqueness of God and the permanent validity of the Torah, but also of God's act of redemption. This is to say, 'true and firm ... good and beautiful is this thy word ...' is not a citation, or even a declaration or assertion formula, but an attestation or confirmation formula.

b. At this point, however, the question arises as to whether it is legitimate to use the materials in the Mishnah which reaches its final form at the close of the second century A. D. have any formative influence on the Christian writings which are generally believed to have been completed before the close of the first century A. D. This question is by no means easy to answer.

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[1] *Ibid*., p. 19.

That the Shema' has undergone stages of development is generally recognized.[1] That the Shema' itself is pre-Christian is also accepted.[2] However, the dating of the benedictions connected with the Shema'; and for the present purposes, the Ge'ullāh is more difficult. The answer depends on whether one can find any evidence that they existed in pre-Christian times. In Mishnah, Berakoth 1, 4, the benedictions are assumed to be long-established elements in the liturgy of the Synagogue. Ludwig Blau[3] referred particularly to Mishnah, Tamid 5, 1 as the evidence that all benedictions, except the *Hashkibenu*, were used in the Temple liturgy. A similar conclusion has been reached by a number of scholars. Commenting on the formula 'it is true and firm, etc.' Israel Abrahams has the following words: "This passage, based (on the authority of Rab.) on Ps. xcii, 3, is the nearest to a creed in the Synagogue liturgy ever attained before the late Middle Ages. In essence the passage is old, belonging according to the best authorities to the period of the Hasmonean revival."[1] The same scholar says elsewhere, "The similarity of this part of the liturgy, as well as of the 'Eighteen' Benedictions that follow, to the style and beauty of the Biblical Hebrew is a strong confirmation of its antiquity."[2] J. H. Hertz[3] believes that these benedictions, before and after the *Shemaʿ*, are of great antiquity considerably older than the Maccabean period.

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[1] See Ludwig Blau, "Origine et histoire de la lecture du Schema," REJ, XXXI (1895), 181-201; and C. W. Dugmore, op. cit., pp. 19 ff.

[2] W. O. E. Oesterley, op. cit., pp. 44 ff. proves that the Shema' is pre-Christian for the following reasons: (1) The discussions of the 'schools' of Hillel and Shammai on various points connected with the recitation of the Shema' (Mishnah, Ber. 1:5). (2) The three sections of which it is composed come to be known respectively by their initial words as their titles (Ber. 2:1,2). For a liturgical piece to be known by its name necessitates its having been incorporated for a considerable time previously. (3) The Shema' is referred to by Christ in Mk 12:29. (4) According to Josephus (Antiq. IV.viii.13) the command to recite the Shema' twice daily goes back to Moses. Cf. also W. D. Davies, The Setting of the Sermon on the Mount (Cambridge: The University Press, 1964), pp. 179 ff.

[3] Art. cit., esp. pp. 191 ff.

Since the important study by L. Finkelstein[4], however, several scholars have expressed doubt about the great antiquity of the benedictions connected with the *Shemaʿ*, including the *Geʾullāh*. Based on the fragments recovered from the

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[1] *Studies in Pharisaism and the Gospels*, 2nd ser., p. 19.

[2] *A Companion to the Authorized Daily Prayer Book*, p. lv. Cf. also E. G. Hirsch, *art*. *cit*.

[3] *Op*. *cit*., p. 108.

[4] "La Kedouscha et les bénédictions du Schema," *REJ*, XCIII (1932), 1-26. Cf. also C. W. Dugmore, *op*. *cit*., pp. 20 f.

Cairo Genizah, Finkelstein suggested that the *Yotzer*, in its original shorter form, can be traced to the Temple liturgy, but the *ʾAhabāh* and the *Geʾullāh* were not part of the liturgy before the last half of the second century A. D. Commenting on the absence of the *ʾAhabāh* and the *Geʾullāh* in the fragments of the Cairo Genizah, W. D. Davies says,

> The utmost that can be suggested is that, while their themes are commonplace to Judaism at all times, it was in reaction to Christianity that the Ahabah places such emphasis on the unchangeable love of God and the gift of the Law, and the Geullah on God, not only as King, but as Redeemer, Creator, Rock of our Salvation, Saviour from everlasting ... They may therefore reflect Christian influences.[1]

The opinions of these scholars are by no means final. W. D. Davies is the first to admit, "Our knowledge of the Benedictions is not such as can be used with any confidence."[2] The present writer is inclined to accept the antiquity of these benedictions. In fact, one need not prove the pre-Christian character of these benedictions in order to establish the inter-relationship between them and the Pastoral Epistles. In other words, the origin or liturgical use of these benedictions might very well be contemporaneous with the author of the Pastoral Epistles and still exert some influence on the latter. With reference to this question the following considerations may be noted:

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[1] *Op. cit.*, p. 283. Cf. also an extended comment in note 1 there.

[2] *Ibid.*, note 1.

1) It should be noted that the dating of these benedictions connected with the *Shemá* based on the Cairo Genizah fragments is by no means as accurate and sure as it appears, since the liturgical or ritual materials contained in these fragments are the ones used by the Jews in Palestine during the Goanic period, i.e. from the conquest of the country by the Arabs (ca. A. D. 640) to the first Crusade (A. D. 1099). Furthermore, the particular ritual may represent the particular custom and practices of the Jewry at Fustat, where the fragments were discovered.[1] If it is uncertain to voice an opinion on historical matters or liturgical practices of the early Christians on the evidence from the Mishnah, it is the more hazardous to do so on the evidence from the Cairo Genizah fragments, which, after all, is dated considerably later than the Mishnah.

2) The first Christians were Jews, both by faith and nationality. Their liturgy was essentially the Jewish cult; their language Hebrew and Aramaic. In the opinion of Eric Werner,

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[1] For the discussion on this problem, see Jacob Mann, "Genizah Fragments of the Palestinian Order of Service," *Hebrew Union College Annual*, II (1925), 269-338, esp. 269 f. W. D. Davies, *op*. *cit*., p. 283, note 1, points out that while L. Finkelstein traced the *Yotzer* to the liturgy of the Temple, Paul Levertoff, in his article "Synagogue Worship in the First Century," *Liturgy and Worship, a Companion to the Prayer Books of the Anglican Communion*, ed. by W. K. L. Clarke (London: S.P.C.K., 1932), pp. 60-77, found in *Yotzer* anti-Christian motifs.

> We ... really must abandon the long cherished conception of a 'typically Christian' versus a 'typically Jewish' liturgy. There is but one principle that can truly be considered 'Christian' regardless of church or denomination: the Eucharist. And likewise there is one nucleus around which all Jewish liturgies have evolved: the Sh'ma' (Deut. 5:6).[1]

There is no doubt that Judaism and Christianity share a common heritage, or, as Eric Werner phrases it, a 'sacred bridge'. To be sure, the early Christians, while accepting Jewish institutions of their time, expanded and reinterpreted them under the influence of the new message of salvation. But, no matter how much they differed theologically and otherwise, there are certain elements or concepts which were common to all of their rites. Now, it is *a priori* more likely that most, if not all, of these common elements originated in or derived from Judaism.[2] Some of the common themes in Judaism at all times needed to be revitalized or even had to shift the emphasis in reaction to Christianity, but these are clearly more doctrinal in character. It is extremely unlikely that Judaism could have borrowed from Christianity such things as formulas of declaration or affirmation.[3]

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[1] *Op*. *cit*., p. xviii. See also pp. 19 ff.

[2] Cf. *ibid*., p. 17 where Werner claims, "without exception, these basic concepts stemmed from Judaism."

[3] For the question of Jewish reaction to Christianity, see W. D. Davies, *op*. *cit*., pp. 282 f. and A. Marmorstein, *Studies in Jewish Theology*, ed. by J. Rabbinowitz and M. S. Lew (London: Oxford University Press, 1950), pp. 72-105.

3) The original title of the *Gᵉullāh*, as indicated above, was אֱמֶת וְיַצִּיב, the opening words of this benediction. Now, for a liturgical piece to be known by its name shows clearly that it must have been incorporated for some considerable period of time previously. In this connection, recent discussion of Birger Gerhardsson on the theory and practice of the transmission of the Torah is quite pertinent here. He writes, "the introduction of the art of writing into a culture implies, at least to begin with, very little alteration in the standing of the oral tradition."[1] He is, of course, commenting on the transmission of the oral Torah, but his observations apply equally well to the transmission of the Mishnah, Talmud, etc. Note also the following excerpt:

> First, it takes a long time for the art of writing to be practiced and developed to such an extent as to be capable of functioning as an effective vehicle for spiritual products. Secondly, it takes a long time for the art of writing to spread to such an extent as to be mastered adequately in all those circles within which *geistliches Gut* is transmitted. Thirdly, it takes a long time to make such a clean break with the hereditary tradition, that writing

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He gives a detailed discussion of how Judaism had to defend the doctrine of the unity of God against three spiritual armies, namely, the heathenism, the Gnostics, and Christian and Jewish heretics.

1. *Memory and Manuscript, Oral Tradition and Written Transmission in Rabbinic Judaism and Early Christianity* /*Acta Seminarii Neotestamentici Upsaliensis*, XXII (Lund: C. W. K. Gleerup, 1961)/, p. 123. Cf. also Harald Riesenfeld, *The Gospel Tradition and Its Beginnings, a Study in the Limits of 'Formgeschichte'* (London: A. R. Mowbray, 1961).

> can come into use all along the line for the various purposes which have long been dealt with orally ... Fourthly, it takes time for the book to become an independent form of expression, and not merely an aid to memory. It takes time to desert the principle that the material of knowledge and texts are dead things if they are not imprinted in the memory and functions there ...[1]

These observations, if taken individually, may not in themselves amount to prove the great antiquity of the אֱמֶת וְיַצִּיב formula, but the cumulative effect of these arguments definitely points to its pre-Christian origin. The most significant element in this formula is that it attests to the redeeming act of God, and that it is a formula of attestation.

5. The Use of Amen

Another possible origin of the πιστὸς ὁ λόγος formula is to be located in the use of אָמֵן - ἀμήν.[2] אָמֵן is derived from the root אמן which means 'to be firm or sure'. The uses of אָמֵן in the Old Testament usually refer to "The acknowledgment of a word which is valid, and the validity of which is binding for me and then generally in this acknowledgment. Thus אָמֵן means that which is sure and valid."[1] What is important for the present study is the use of ἀμήν in the New Testament, and especially in the Gospels.

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[1] Ibid.

[2] For detail, see H. Schlier, " ἀμήν ," TDNT, vol. I (1964), 335-338. Cf. also Joachim Jeremias, The Prayers of Jesus /_SBT, 2nd ser., 6 (London: SCM Press, 1967)_7/, pp. 112-115. Jeremias has emphasized the new use of amen in the Gospels "which is without analogy in the whole of Jewish literature and in the rest of the New Testament." P. 112.

In the New Testament ἀμήν is used in three different ways. It is used in a liturgical acclamation in Christian worship (I Cor. 14:16; Rev. 5:14; etc.). It is also used in ending the prayers and doxologies (Rom. 1:25; 9:5; Gal. 1:5; Eph. 3:21; etc.). These usages, however, are not new in the New Testament. They are widely used and firmly established already in Judaism.[2] In the Synagogue worship it is used as the response of the community "to the detailed praises which the leader utters with the prayers or on other occasions," and "to each of the three sections into which the priests divided the Aaronic blessing on Num. 6: 24-26."[3] It is also used in response to any prayer or praise made by another. In all these cases Amen signifies concurrence. The significance of these usages is best defined in a dictum ascribed to various Palestinian Amoraim which says, "Amen is confirmation, Amen is protestation, Amen is assent."[4] In this sense Amen is to be regarded as synonymous with 'yes'. This is seen in II Cor. 1:20 where ναί and ἀμήν are treated as identical[1] and in Rev. 1:7 where they are coupled together.

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[1] H. Schlier, *art*. *cit*., pp. 335 f.

[2] Cf. Strack-Billerbeck, *op*. *cit*., vol. III, pp. 456 ff. and vol. I, pp. 242 ff.; also G. Dalman, *The Words of Jesus*, tr. by D. M. Kay (Edinburgh: T. & T. Clark, 1902), pp. 226 ff.

[3] Strack-Billerbeck, *op*. *cit*., vol. III, p. 456. Eng. tr. from H. Schlier, *art*. *cit*., p. 336.

[4] Quoted in G. Dalman, *op*. *cit*., *loc*. *cit*.

The most important use of ἀμήν in the New Testament is that of Jesus as reported in the Gospels.[2] The unusual feature about Jesus' use of ἀμήν is that, not only does he use it quite often (30 times in Mt, 13 in Mk, 6 in Lk, and 25 in Jn), but also, more significantly, he places it before his sayings. When ἀμήν is placed before a statement it is used in the sense of 'verily', that is, as a particle, not confirming a previous statement, but opening a statement and emphasizing its truth and validity.[3] The significance of Jesus' use of ἀμήν is nowhere more forcefully stated than the following words of H. Schlier:

> The point of the Amen before Jesus' own sayings is rather to show that as such they are reliable and true, and that they are so as and because Jesus Himself in His Amen acknowledges them to be His own sayings and thus makes them valid.

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[1] Cf. W. C. van Unnik, "Reiseplaene und Amen-Sagen, Zusammenhang und Gedankenfolge in 2. Korinther 1:15-24," *Studia Paulina in honorem J. de Zwaan*, ed. by J. N. Sevenster and W. C. van Unnik (Haarlem: De Erven F. Bohn N. V., 1953), pp. 215-234.

[2] The formula is always ἀμὴν λέγω ὑμῖν (σοι) in the Synoptics, and ἀμὴν, ἀμὴν λέγω ὑμῖν (σοι) in John.

[3] The theory of G. Dalman, *op*. *cit*., p. 229, that since Jesus was opposed to swearing, he put ἀμήν in the place of an oath, is challenged by H. Schlier, *art*. *cit*., p. 337, and by David Daube, *op*. *cit*., p. 338. The latter also believes that Jesus could not have brought in the new use of ἀμήν *ex nihilo*, for if he had, it would have produced no effect. Cf. also Joachim Jeremias, *The Prayers of Jesus*, p. 112.

> These sayings are of varied individual content, but they all have to do with the history of the kingdom of God bound up with His person. Thus in the ἀμήν preceding the λέγω ὑμῖν of Jesus we have the whole of Christology _in nuce_. The one who accepts His word as true and certain is also the one who acknowledges and affirms it in his own life and thus causes it, as fulfilled by him, to become a demand to others.[1]

This use of Amen by Jesus is crucial in deciding whether the formula πιστὸς ὁ λόγος is a formula of declaration or a formula of attestation. This question can be settled only when the nature of this formula in the Pastoral Epistles is carefully scrutinized. Suffice it to remember for the moment that, instead of simply confirming a previous statement, which, in effect, is equivalent to a confession of faith,[2] ἀμήν is also used to preface a statement and thus functions as some kind of introductory formula. But this is no ordinary introductory formula, it introduces not only what is true and certain, but also what one acknowledges and affirms it in his life.

6. πάσης ἀποδοχῆς ἄξιος

For completeness' sake the appendage of this phrase to the πιστὸς ὁ λόγος formula in I Tim. 1:15 and 4:9 should be noted. This expression, which occurs nowhere else in the New Testament, is fairly common in the literary

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[1] _Art_. _cit_., p. 338.

[2] Cf. Israel Abrahams, _Studies in Pharisaism and the Gospels_, 2nd ser., p. 19, note 2.

Greek of the time.[1] Walter Lock listed an example from Sestos (ca. 130-120 B. C.) : τῆς καλλίστης ἀποδοχῆς ἀξιούμαι[2] Moulton and Milligan quoted an inscription of A. D. 148 which speaks of a citizen of Ephesus as πάσης τιμῆς καὶ ἀποδοχῆς ἄξιος .[3] Diodorus of Sicily uses this phrase abundantly in his writings. For example, in 1:47, one reads, τὸ δ' ἔργον τοῦτο μὴ μόνον εἶναι κατὰ τὸ μέγαθος ἀποδοχῆς ἄξιον (And it is not merely for its size that this work merits approbation).[4] Again, in 12:15: ὁ δ' οὖν Χαρώντας καὶ ἕτερον τίνα νόμον ἀποδοχῆς ἀξιούμενον ἔγραψε (Chaondas also wrote another law which merits approbation).[5] Diogenes Laertius refers to Strats as πολλῆς τῆς ἀποδοχῆς ἄξιος (a man entitles to full approbation) (5:64).[6] Robert Falconer adduces an example in Polyb. 1:5, πᾶς ὁ συνεχῆς λόγος ἀποδοχῆς τυγχάνει παρὰ τοῖς ἀκούουσιν , and maintains that the term ἀποδοχή is almost a formula.[7]

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[1] For examples, see J. J. Wettstein, op. cit., on I Tim. 1:15; Frederick Field, op. cit., p. 203; H. B. Swete, art. cit., p. 1; and Dibelius-Conzelmann, op. cit., pp. 24 f.

[2] Cf. op. cit., on I Tim. 1:15.

[3] The Vocabulary of the Greek Testament (London: Hodder & Stoughton, 1952), p. 62.

[4] Diodorus of Sicily (The Loeb Classical Library), tr. by C. H. Oldfather (New York: G. P. Putnam's Sons, 1933).

[5] Ibid. Other examples in 1:69; 5:31; 11:40; 15:35; etc.

[6] Diogenes Laertius, Lives of Eminent Philosophers (The Loeb Classical Library), tr. by R. D. Hicks (Cambridge, Mass.: Harvard University Press, 1950).

[7] Op. cit., on I Tim. 1:15.

Frederick Field maintains that ἀποδοχή, in order to represent more correctly the Greek, should be rendered 'approbation' or 'admiration'.[1] The author's use of this phrase is, as Swete sees it, "one of many indications that he was not unacquainted with the literary and epigraphic Greek of his age."[2] One may with reasonable certainty assume that πάσης ἀποδοχῆς ἄξιος is a common Hellenistic expression. The author of the Pastorals probably intends to use this Hellenistic expression to exemplify or interpret the πιστὸς ὁ λόγος formula which, although not entirely unknown to the Hellenistic readers, but being typically Semitic, might otherwise fail to communicate its due meaning and significance to the Hellenistic ears.

C. The Function and Significance of the πιστὸς ὁ λόγος Formula in the Pastoral Epistles:

1. The Function of the πιστὸς ὁ λόγος Formula

The function of this formula in the passages concerned can best be determined by examining whether it serves to introduce the λόγος or follow it in the immediate contexts.

a. In I Tim. 1:15 the formula clearly serves as an introduction to what follows. This is seen in the use of the ὅτι recitative by which the saying is attached to the formula. Even J. M. Bover,[1] who insists that the formula is that of asseveration and that it should consistently refer to what precedes, admits that grammatically the formula refers to what follows. Notwithstanding, he maintains that the formula does not refer exclusively to what follows, since the subject of the 'misericorda' of God equally appears in the previous passage. This type of argument is so ambiguous that it has not attracted wide following.[2]

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[1] *Op. cit.*, p. 203.

[2] *Art. cit.*, p. 1.

b. The case of I Tim. 3:1 is much more difficult to deal with, since both the statement about the salvation through child bearing[3] and the saying about the aspiration of the office of bishop[4] all seem to lack sufficient theological and spiritual weight, and thus some Old Latin copyist deemed it desirable to alter πιστός to ἀνθρώπινος. The first author who connected the formula with what precedes is Chrysostom.[5] He says, "*Fidelis sermo*. Hoc ad superiora refertur, non ad illud Si quis episcopatum desiderat ..."[1] It is Theodore of Mopsuestia who first linked the formula with the statement that follows. He maintains, "*fidele* dicens, si quis episcopatum desiderat, bonum opus concupiscit."[2] Among the more recent scholars, C. K. Barrett[3] and Gottfried Holtz[4] relate the formula to the preceding words, while E. K. Simpson,[5] Donald Guthrie,[6] William Hendriksen,[7] J. N. D. Kelly,[8] and A. T. Hanson[9] prefer to connect it with the statement on the office of the bishop.

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[1] Cf. *art*. *cit*.

[2] As far as the present writer is aware of, Bover is the only scholar who has insisted on connecting the formula with the preceding paragraph.

[3] For the problems involving this difficult text, see esp. D. Guthrie, *The Pastoral Epistles*, *ad loc*.

[4] For the equally difficult text about the office of bishop, see esp. F. D. Gealy, *op*. *cit*., *ad loc*. and Dibelius-Conzelmann, *op*. *cit*., *ad loc*.

[5] *P.G*., 62, 546. For the Eng. tr., see *The Homilies of S. John Chrysostom, Archbishop of Constantinople, on the Epistles of St. Paul the Apostle to Timothy, Titus, and Philemon* (Oxford: John Henry Parker, 1843), pp. 68-75, esp. p. 72.

The most noteworthy argument in favour of backward reference is that given by J. M. Bover. He argues, "Si en B (I Tim. 3:1) *fidelis* *sermo* se refiere a lo que sique: 'Si uno aspira al episcopado, excelente función desea,' su contendio er totalmente diferente del contendio de las fórmulas A C D E (A=I Tim. 1:13-16; B=I Tim. 2:15-3:1; C= I Tim. 4:8-10; D=II Tim. 2:10-11; and E=Tit. 3:5-8). Y esta diferencia radical de contendio o sentio de una fórmulas idéntica no puede negarse que tiene algo de extraño e incoherente."[1] Whether the author of the Pastorals is always consistent or not can be determined only after all other usages of the formula are examined, but suffice it to say for the moment that no matter how one interprets the difficult passage of I Tim. 2:9-15, especially the last verse, there is nothing that precedes which embodies any teaching so important as to call for an affirmation. One may readily agree with H. B. Swete when he says,"... the words that follow begin a new and weighty subject, and begin it with strange abruptness ..."[2] In other words, while 3:1 may not have any specific religious or spiritual value, it does possess all the style and ring of a proverbial saying. The saying on the aspiration of the office of the bishop then is the content of the λόγος, and the phrase πιστὸς ὁ λόγος serves as its introductory formula.

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[1] *Ibid*.

[2] *Theodori episcopi Mopsuesteni, in epistolas B. Pauli, commentarii* (The Latin Version with the Greek Fragments. With an Introduction, Notes and Indices by H. B. Swete), vol. II (Cambridge: The University Press, 1882), p. 97. Cf. also C. Spicq, *op*. *cit*., *ad* *loc*.

[3] *Op*. *cit*., *ad* *loc*.

[4] *Op*. *cit*., *ad* *loc*.

[5] *The Pastoral Epistles* (London: The Tyndale Press, 1954), *ad* *loc*.

[6] *Op*. *cit*., *ad* *loc*.

[7] *Op*. *cit*., *ad* *loc*.

[8] *The Pastoral Epistles*, *ad* *loc*.

[9] *Op*. *cit*., *ad* *loc*.

c. The case of I Tim. 4:9 is equally complex. There is on each side of the formula a saying to which the writer might have wished to call special attention. It is particularly instructive to see the punctuation mark given by several editions and translations relating to the formula. In the editions of WH, Bov, Nes, BF^2, NEB, TT, Seg, ABMW, v. 8 is ended with a period, and the formula πιστὸς ὁ λόγος καὶ πάσης ἀποδοχῆς ἄξιος a colon; whereas in TR, AV, RV, ASV, RSV, NEB^{mg}, Zuer, Luth, Jer, both v. 8 and the formula are given a period (or full stop).[1] This is to say that the colon after the formula in all editions quoted is changed to a period in all translations quoted. This really epitomizes the complexity of the problem. Now, if the formula is followed by a colon, the sentence structure requires that it be connected with what follows. This means that in all the editions quoted the formula is meant to be related to v. 10. But curiously in all the translations quoted the connection of the formula is neutralized by means of a period. The result is that the formula can now be related either to v. 8 or to v. 10.

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[1] *Art*. *cit*., p. 77.

[2] *Art*. *cit*., p. 2.

Luckily the complexity is not as knotty as it appears. Even though the formula is structurally connected with v. 10, it is reasonably sure that it is actually related to v. 8 for the following reasons: (i) V. 10 is introduced by a particle γάρ which would not aptly follow the formula. In fact, v. 10 "only takes up the thought of v. 8 and gives it a practical application."[2] (ii) The vocabulary of v. 10 is full of words which are characteristic of the author of the Pastorals (κοπιᾷν, ἀγω̄νίζεσθαι ἠλπίκαμεν and θεὸς σωτήρ).[1] (iii) V. 8, "which resembles Stoic pronouncements on the relative worth of bodily and spiritual training, looks more like the kind of maxim cited in the Pastorals in this way than does v. 10."[2] It is thus no surprise that the majority of modern scholars would connect the formula with v. 8.[3]

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[1] Cf. ABMW, pp. xli ff. for explanation of symbols.

[2] J. N. D. Kelly, The Pastoral Epistles, ad loc.

d. In II Tim. 2:11, even though no ὅτι *recitative* is used, few will doubt that the function of the formula here is introductory. It should be mentioned, however, that since John Chrysostom[4] there have been scholars who would connect the formula to the previous passage, and especially to v. 8.[5] They usually back their claim by pointing out that the following verses cannot be intended since they open with the particle γάρ . These scholars have a strong case especially when one recalls the analogous case of the use of γάρ after the formula in I Tim. 4:9. However, the question of the use of γάρ can easily be solved. A close check of all recent scholars shows that every one is in favour of connecting the formula with vv. 11b ff.[1] The following observations can be offered in favour of this interpretation. (i) The use of the particle γάρ following the formula presents no difficulty when one recognizes that only a part of a Christian hymn[2] is being quoted. (ii) V. 8 is separated by a gap of two verses. (iii) In v. 8 "there is nothing aphoristic or at all resembling a quotation in the rest of Paul's remarks."[3] (iv) There is so marked a balanced and rhythmic pattern in vv. 11b ff. that it must be considered more natural to attach the formula to it.

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[1] Cf. H. B. Swete, *art*. *cit*., p. 2.

[2] C. K. Barrett, *op*. *cit*., *ad* *loc*.

[3] Among those who would relate the formula to v. 10 are A. E. Humphreys, Dibelius-Conzelmann, and Donald Guthrie. See their commentaries respectively. So also NEB.

[4] See *Library of the Fathers*, pp. 206 ff.

[5] For the list of scholars who held this position, see C. Spicq, *op*. *cit*., *ad* *loc*.

e. In the case of Tit. 3:8, as far as the present writer is aware of, only A. E. Humphreys[4] and E. F. Scott[5] have connected the formula with what follows. Here again a close check on the punctuation mark of several editions and translations is instructive. TR, W-H, Bov, Nes, BF^2 (Jer) Seg, and ABMW all have v. 7 as the end of the paragraph, and the formula followed by a comma. This indicates that they regard v. 7 as the end of the paragraph and the formula as the beginning of another. But in RSV, NEB and Luth v. 7 is ended with a period and the paragraph is ended with the formula. This means that these translations regard the formula as connected with v. 7. Now, how is one going to reconcile this apparent discrepancy?

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[1] For the earlier scholars who took this position, see *ibid*. Among the recent scholars, one can list Gealy, Simpson, Guthrie, Hendriksen, Barrett, Kelly, Holtz, Hanson, etc.

[2] That this passage is a quotation from Christian hymn will be demonstrated later.

[3] J. N. D. Kelly, *The Pastoral Epistles*, *ad loc*.

[4] See *op*. *cit*., *ad loc*.

[5] *Op*. *cit*., *ad loc*.

It should be said at the outset that the majority of scholars is correct in relating the formula to the previous paragraph. The reason for connecting the formula with vv. 3-7 is the special character of this passage. It is regarded as a passage impregnated with 'paranetic tradition' by M. Dibelius,[1] with 'the substance of his (author's) Gospel' by C. K. Barrett,[2] with 'an epitome of Pauline theology' by D. Guthrie,[3] and with baptismal liturgy or hymn by J. Jeremias,[4] B. S. Easton,[5] C. Spicq,[6] A. Dupont,[7] J. N. D. Kelly,[8] A. T. Hanson[9] etc. But these scholars have all failed in one respect: they have failed to emphasize the close relationship between vv. 9 ff. and vv. 3-8. C. K. Barrett has noticed the difficulty but offered no adequate solution. He observed that if one makes a period after the formula it is hard to deal with the following words started by a connective καί.[1]

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[1] In Dibelius-Conzelmann, *op*. *cit*., p. 24.

[2] *Op*. *cit*., *ad* *loc*.

[3] *The Pastoral Epistles*, *ad* *loc*.

[4] *Die Briefe an Timotheus und Titus*, *ad* *loc*.

[5] *Op*. *cit*., *ad* *loc*.

[6] *Op*. *cit*., *ad* *loc*.

[7] *ΣΥΝ ΧΡΙΣΤΩΙ, L'union avec le Christ suivant Saint Paul*, vol. I, *Avec le Christ dans la vie future* (Bruges: Editions de l'abbaye de Saint André, 1952), p. 107.

[8] *The Pastoral Epistles*, *ad* *loc*.

[9] *Op*. *cit*., *ad* *loc*.

The function of the πιστὸς ὁ λόγος formula then is not simply a confirmation of or attestation to the truth and validity of what has just been said in vv. 3-7, but to make a connection of what the author is going to discuss next. In fact the central theme of 3:1-11 is, as J. N. D. Kelly aptly phrases it, 'the social challenge to Christians'.[2] This means that there is no need to place a full stop or period after the formula. The formula is structurally connected to vv. 8b-11 but is referring to vv. 3-7 content-wise. If there is any break or transition at all, it is a transition from doctrine to practice,[3] and the latter is a natural continuation and necessary corollary of the former.

2. The Significance of the πιστὸς ὁ λόγος in the Pastoral Epistles

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[1] Op. cit., ad loc. He did suggest that either καί be omitted or be rendered 'also'. But this is really no solution at all.

[2] The Pastoral Epistles, ad loc.

[3] In this respect C. Spicq's phrasing of the section heads of vv. 3-11 is instructive. "Motifs dogmatiques de cette conduite (iii, 3-8)"and "Devoirs de Tite relatifs a la enseignement doctrinal (iii, 9-11)."

The significance of this formula can better be determined by investigating first, the content and then, the nature of the λόγος.

a. The Content of the λόγος

Since the scope of the present investigation does not allow a detailed exegesis of all πιστὸς ὁ λόγος passages, one can only make a brief summary of the content of each passage concerned.

1) The content of the λόγος of I Tim. 1:15 is a terse epitomization of the cardinal fact of Christian truth: ὅτι Χριστὸς Ἰησοῦς ἦλθεν εἰς τὸν κόσμον ἁμαρτωλοὺς σῶσαι. In E. K. Simpson's words, "this passage breathes the very soul of the gospel."[1] C. K. Barrett[2] rightly insists that this statement should be set against the common charge that the Pastoral Epistles represent a moralizing kind of Christianity. The author's concern of Christian life and conduct is entirely dependent upon God's initiative in sending his Son as the Saviour. It has often been pointed out that the emphasis on the incarnation and its purpose has more of Johannine ring than Pauline.[3] This makes it the more likely that the author is here quot-

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[1] Op. cit., ad loc.

[2] Cf. op. cit., ad loc.

[3] Cf. H. B. Swete, art. cit., p. 2; C. Spicq, op. cit., ad loc.; Donald Guthrie, op. cit., ad loc.; J. N. D. Kelly, The Pastoral Epistles, ad loc.; etc. But cf. Gal. 4:4; Rom. 8:3.

ing a current Christian credal statement.[1]

ii) The λόγος in I Tim. 3:1 is the simple proverbial statement : εἴ τις ἐπισκοπῆς ὀρέγεται, καλοῦ ἔργου ἐπιθυμεῖ.[2] It is quite possible that this statement originally has nothing to do with an ecclesiastical office but is taken over here to preface vv. 2-13. The non-ecclesiastical character of the passage is evident in the fact that the list of virtues listed below is quite similar to that which is required of a general.[3] It is also possible that the verses reflect a situation in which the office of bishop enjoyed no prestige. It is possible, but improbable, as H. B. Swete has suggested, that this statement "may have been the apologia pro vita sua of some φιλοπρωτεύων at Ephesus, who excused his eagerness for office by pleading, καλοῦ ἔργου ἐπιθυμῶ", and that the author of the Pastorals endorses it with irony.[4] No matter how this statement is interpreted, the object in quoting this saying is to vindicate the importance of the practical ministry and to strengthen his plea that church officers should have high qualities.[1]

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[1] For a detailed discussion, cf. Hans Windisch, "Zur Christologie der Pastoralbriefe," ZNW, XXXIV (1935), 213-238.

[2] On the history of the use of ἐπισκοπή, see B. S. Easton, op. cit., pp. 173 ff.; Dibelius-Conzelmann, pp. 44 ff.; C. K. Barrett, op. cit., ad loc.; and H. W. Beyer, in TDNT, II (1964), pp. 606 ff.

[3] Cf. B. S. Easton, op. cit., pp. 197 ff.

[4] Art. cit., p. 3.

iii) The content of the λόγος of I Tim. 4:9 is to be located in the maxim-like statement of v. 8, which strongly resembles Stoic pronouncements on the relative worth of bodily and spiritual training.[2] It is likely that the author introduces this quotation here because the words γυμνάζειν[3] and εὐσέβεια[4] in v. 7 suggest it. What is important for Christians, as contrast to the athletic exercises, is the discipline exercised over the life and character of εὐσέβεια. For these spiritual exercises lead to eternal life both in this world and the world to come. This last point might have been the comment added by the author. Even so it must be included as an integral part of what the author wants to designate as πιστὸς ὁ λόγος.

iv) The content of the λόγος of II Tim. 2:11-13 is a hymn incorporated here in the context of fresh encouragement to renewed service and suffering as a good Christian soldier. The motive of the author's quotation of the hymn was undoubtedly to press home the connection between the Christians' fellowship with Christ in his suffering and glory.

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1. Cf. J. N. D. Kelly, *The Pastoral Epistles*, *ad loc*.

2. Cf. C. K. Barrett, *op. cit.*, *ad loc.*, and H. B. Swete, *art. cit.*, p. 3.

3. Cf. Moulton - Milligan, *op. cit.*, *sub voce*.

4. Cf. B. S. Easton, *op. cit.*, p. 218, and C. Spicq, *op. cit.*, p. 56.

The content of the hymn includes: (a) promise of future life in return for the death (aor.) which the baptism represents; (b) patient endurance in the present will ensure the sharing of Christ's reign in the future; (c) denial of Christ will result in his denial of us; and (d) in spite of the believer's unfaithfulness, God is faithful to his word, his promises, and to himself.

v) The content of the λόγος of Tit. 3:8 depends entirely on the reconstruction of the extent of the quotation in vv. 3-7.[1] Obviously the problem of the extent and exact wording of the quotation cannot be solved with certainty, but the following are certainly the essential points of the λόγος : (a) The kindness and love of God to man. (b) The work of the Holy Spirit for the renewal of man. (c) Jesus Christ the Saviour is the cause of justification. (d) We became heirs in hope of eternal life.

C. K. Barrett[2] has constructed a synthesis of the content of the πιστὸς ὁ λόγος sayings. It includes the following elements:

(a) God is the Saviour of all men.
(b) Christ Jesus came into the world to save sinners.
(c) He died and rose from the dead.
(d) The Holy Spirit has been poured forth.

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[1] On the extent of the quotation, Dibelius-Conzelmamm has vv. 3-7; W. Lock, vv. 4-6; Meinertz, Guthrie, vv. 4-7; Swete, Spicq, vv. 5-7; Jeremias, Easton, vv. 5b-7; Kelly, vv. 5b-6; Dupont, vv. 4, 5b, 6; and Leaney, v. 7.

[2] *Op. cit.*, p. 28. He acknowledges that the material has to be forced into this conventional mould.

(e) Baptism is for regeneration.
(f) We may hope for eternal life.

Needless to say that not every element is present in each πιστὸς ὁ λόγος saying, but the elements of salvation and eternal life are fairly consistent in the sayings, either explicitly or implicitly.

b. The Nature of the λόγος

Having examined the content of the λόγος, it will now be appropriate to inquire what the nature of the λόγος is. Needless to say, agreement on the exact nature of the λόγος cannot be reached among the scholars. The following are more noteworthy examples.

i) C. H. Turner, in his inaugural lecture at Oxford,[1] suggested that the repetition of the phrase πιστὸς ὁ λόγος, κ.τ.λ., which seems extremely alien from the style of any of Paul's writings, should be attributed to the marginal note of an appreciative reader : 'very true, very true, as everyone must agree'. This theory does not have any manuscript evidence to substantiate it, nor does it do justice to the unmistakable solemn ring which the formula gives.

ii) J. D. Duncan[2] insists that the formula is simply a current expression of the time. Moreover, the λόγος described as πιστός should not be regarded as quotation. It is simply a method of calling attention to and especially emphasizing either a truth just uttered, or one the writer is about to utter. About the same kind of opinion is voiced by F. R. Montgomery Hitchcock.[1] He claims that it is simply an equivalent to a Latin introduction to a proverb 'verum illud verbum'. These explanations again fail to do justice to the striking formula.

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[1] *The Study of the New Testament 1883 and 1920* (Oxford: The Clarendon Press, 1923), p. 21.

[2] "πιστὸς ὁ λόγος," *ET*, XXXV (1923-24), 141. Cf. also F. J. Badcock, *op*. *cit*., p. 120.

iii) Frederick Rendall,[2] based on I Tim. 1:15, has argued that the Word is the Gospel as a whole, the entire revelation of the Father's love manifested in the incarnation. The Word is the preached Word. It differs from the Johannine Word in that Paul nowhere ascribes to it a distinct personality or identifies it with the person of Christ. Rendall further insists that the very nature of such a sentence forbids any direct connection with the immediate context. "The key to its meaning must be sought therefore below the surface in the mind of the writer, and the sentiment pervading the whole epistle, rather than in any particular words or phrases."[3]

This gallant effort "to rescue ... from the obscurity in which our English versions have buried it"[1] is untenable precisely in his claim that one should not seek the key to the understanding of the formula in the immediate context, for it has been demonstrated that in each case the formula is referring to a specific saying in the immediate context.

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[1] "Latinity of the Pastorals," ET, XXXIX (1927-28), 347-352. The reference is in p. 350.

[2] "Faithful is the Word," The Expositor, 3rd ser., V (1887), 314-320.

[3] Ibid., pp. 316 f.

iv) Another attempt to place special emphasis on the use of λόγος is made by Ernest Walder.[2] But, unlike Rendall, he interprets the λόγος in terms of Johannine personal sense. According to him, a personal interpretation of the πιστὸς ὁ λόγος passages is a priori extremely probable, because of the rise in the Pauline Epistles of the precisely parallel formula πιστὸς ὁ θεός (I Cor. 1:9; 10:12; II Cor. 1:18) and also πιστὸς ὁ καλῶν ὑμᾶς (I Thess. 5:24), πιστὸς δέ ἐστιν ὁ κύριος (II Thess. 3:3). It must be said, however, that this personal interpretation is not likely to be correct for the simple reason that the formula refers to specific saying in each case.

v) A. E. Humphreys, in his Appendix E,[3] refers to the view advanced by S. Cox. According to Cox, these πιστὸς ὁ λόγος sayings are in all probability prophetic sayings, sayings first uttered by the prophets of the church (I Cor. 12:28). Paul quotes them in proof of or confirmation of his own words. Obviously these sayings were well known and widely accepted. They were accepted as trustworthy expressions of the fundamental truths of the Gospel. This theory of the origin of these sayings is quite possible, but it fails to nail down to the specifics with regard to the contents of these sayings.

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[1] Ibid., p. 319.

[2] "The Logos of the Pastoral Epistles," JTS, XXIV (1922-23), 310-325.

[3] Op. cit., pp. 249 ff.

vi) N. J. D. White[1] believes that of five places in which the formula occurs, only in I Tim. 1:15 and II Tim. 2:11-13 it is possible to say with any confidence that a definite saying is referred to. In the other passages, "the expression seems to be a brief parenthetical formula, affirmative of the truth of the general doctrine with which the writer happens to be dealing."[2] To be sure, all these sayings have doctrinal import but their content is more restricted. They are mostly soteriological in character.

vii) W. Lock[3] and C. F. D. Moule[4] suggest that the use of this formula represents the author's own knowledge that some collection of Christian maxims analogous to the words of Jesus (cf. Acts 20:35) was in process of formation.

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[1] The Pastoral Epistles [EGT, IV (Grand Rapids: Wm. B. Eerdmans, 1961)], on I Tim. 1:15.

[2] Ibid. The same view is expressed by A. R. C. Leaney, op. cit., p. 31; C. K. Barrett, op. cit., on I Tim. 1:15; and D. Guthrie, op. cit., on I Tim. 1:15, and The Pastoral Epistles and the Mind of Paul (London: The Tyndale Press, 1956), pp. 18 ff.

[3] Op. cit., on Tit. 3:8.

[4] The Birth of the New Testament (New York & Evanston: Harper & Row, 1962), p. 222.

Moule further submits that the formula seems to "point to a certain selective consciousness, as though here maxims (they are mostly soteriological) were being designated as 'sound' and worthy of inclusion, as it were, in a canon of Christian aphorisms."[1]

viii) Rudolf Bultmann claims that the formula is probably to be regarded as a 'fixed kerygmatic expression'.[2] The same view is expressed earlier by W. Grundmann,[3] who added that the formula is strongly influenced and characterized by Hellenism.[4] Both this and the last (i.e. πιστὸς ὁ λόγος as referring to Christian aphorisms or maxims) proposals are all inclusive designations, they can apply to any of the sayings, but it seems desirable to assign them a more precise designation in view of their specific content and styles.

ix) Scholars like H. B. Swete,[5] E. F. Scott,[6] M. S. Enslin,[7] J. N. D. Kelly,[8] etc. have given the adjective

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1. *Ibid*.

2. "Faith," p. 61.

3. "δέχομαι, ἀποδοχή, κ.τ.λ," *TDNT*, II (1964), p. 55.

4. R. Falconer, *op*. *cit*., on I Tim. 1:15, and G. Holtz, *op*. *cit*., on I Tim. 1:15, also hold the same view.

5. *Art*. *cit*.

6. *Op*. *cit*., on I Tim. 1:15.

7. *Letters to the Churches, 1 & 2 Timothy, Titus* [*Bible Guides*, 18 (New York: The Abingdon Press, 1963)], pp. 77 f.

8. *The Pastoral Epistles*, on I Tim. 1:15.

'catechical' or 'liturgical' to these sayings. Except I Tim. 3:1, H. B. Swete regards all others as coming from hymnic or catechical fragments. E. F. Scott suggests that the saying quoted in I Tim 3:1 might have been a familiar opening of the charge given at an ordination.[1] It should be noted that when these sayings are designated as liturgical or catechical material, they refer to their functions within the life of the early church rather than to their specific contents.

x) By far the one that comes nearest to an adequate designation for this formula is the one advanced by Wolfgang Nauck. He describe the formula as "*eine Bekraeftigung des Kerygmas vom Heil des Menschen*, *eine Bekenntnis zum Erloeser* ... *eine Bekenntnis formel*."[2] That eternal life and salvation are the major themes in these sayings have already been noted by scholars like R. St. John Parry,[3] A. E. Hillard,[4] J. M. Bover,[5] etc., but it is Nauck who, more than anybody else, has tried to penetrate into the content of these sayings and proposed the most satisfactory designation for them.

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1. Cf. *op. cit.*, *ad loc.*

2. *Op. cit.*, p. 50.

3. Cf. *op. cit.*, on I Tim. 1:15, and p. xcvi.

4. *The Pastoral Epistles of St. Paul* (London: Rivingtons, 1919), on I Tim. 3:1.

5. *Art. cit.*

xi) In view of W. Nauck's most significant contribution, it will be useful to evaluate more carefully his theory.

The question arises as to whether the designation given by Nauck is adequate in each saying. The difficulty comes when the πιστὸς ὁ λόγος in I Tim. 3:1 is understood to be referring to I Tim. 2:16. Nauck was able to rescue himself from this trouble by showing that it is in the immediate context of the πιστὸς ὁ λόγος sayings, i.e. either in what precedes or follows, that one will find references to salvation and eternal life.[1] This procedure, however, is questionable, since, as it has been pointed out previously, each formula has reference to a specific saying in the context. This, nevertheless, does not mean that Nauck is wrong. Rather, it is more probable that the author of the Pastoral Epistles has not been entirely consistent in his use of the formula. Thus it remains essentially true that the πιστὸς ὁ λόγος is a special formula referring to the towering facts of Christian hope, namely, salvation and eternal life.

There is another point in which Nauck may be vulnerable. It is certainly true that the formula is a corroboration of the kerygma on the salvation of man, but he has surely overstated his case when he claims that the formula is not a

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1. *Ibid.*, p. 49.

citation formula but a 'confessional formula'.[1] The following points need careful attention: (a) Functionally the formula serves as a citation or introductory formula in I Tim. 1:15; 3:1; and II Tim. 2:11-14. (b) 'Bekenntnis formel', if translated as a 'confessional formula' as usually being done, does not seem to be an adequate designation. Important studies by Oscar Cullmann[2] and V. H. Neufeld[3] have shown that the earliest Christian confession is a simple, short, and terse formula acclaiming Jesus as Christ, Lord, or Son of God, etc. In other words, the earliest Christian confessions are Christological in character, while the πιστὸς ὁ λόγος sayings are essentially soteriological. (c) Even if one accepts πιστὸς ὁ λόγος as a confessional formula, it is extremely difficult to understand why it is not found in any of many early Christian confessions scattered around the New Testament writings.

Finally, one may wonder if it is correct to pinpoint the origin and background of this formula exclusively to the Geʾullāh in Judaism. It will be remembered that אֱמֶת וְיַצִּיב is a formula attesting to the truth and validity of the teachings of Shemaʿ. Functionally it serves only to confirm what precedes. Now, if the origin and background of the πιστὸς ὁ λόγος formula is to be located exclusively

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1. Ibid.
2. The Earliest Christian Confessions, op. cit.
3. Op. cit.

in the *Geʾullāh* one would expect that it would follow the latter's pattern closely. With regard to content, the use of the πιστὸς ὁ λόγος formula in the Pastorals does indeed follow the *Geʾullāh* rather closely, but on the matter of its function within the immediate context, the same pattern has not been ensued. This may be due to the author's inconsistency in his utilization of the formula, or to his incorporation of another source in the formulation of this formula. If the latter is indeed the case, and this is extremely likely, then it would not be difficult to identify this other source. This source is to be found in the two uses of ἀμήν , for it is precisely in the use of ἀμήν that one finds the feature of the same particle that can be used both in confirming a previous statement and in opening and introducing one. In either case the truth and validity of the statement is emphasized.

D. The Authorship of the πιστὸς ὁ λόγος Sayings:

1. Argument in Favour of Pauline Authorship

It is to be expected that a number of scholars who accept the Pauline authorship of the Pastorals also accept without hesitation the Pauline authorship of these πιστὸς ὁ λόγος sayings. Donald Guthrie[1] is the champion advocate of this position. He claims that in every one of these sayings the vocabulary and the thought (with the possible exception of Tit. 3:5) is surprisingly Pauline.

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[1] See esp. his *The Pastoral Epistles and the Mind of Paul*, pp. 18-22. Cf. also his *The Pastoral Epistles*, pp. 44 ff., and the comment on I Tim. 1:15; and *The New Testament Introduction, The Pauline Epistles* (London: The Tyndale Press, 1964), pp. 207 ff. and 218 ff.

The substance of I Tim. 1:15, according to Guthrie, is Pauline, as can be seen from Rom. 5:8 and I Cor. 15:3. In the latter parallel Paul specifically stated that he had 'received' his truth presumably from the early kerygma. Guthrie, however, admits the possibility that this passage is taken from a current kerygma.[1]

On the question of whether Paul could have cited a proverbial saying about the bishop's office (I Tim. 3:1), Guthrie submits, "while it is admittedly unusual for Paul, it is by no means psychologically impossible if we assume his reason for quoting it is to introduce the subject of the qualities required from such an office."[2]

The saying in II Tim. 2:11-13, Guthrie grants, has a rhythm which is not usually found in Paul, "yet it breathes a decidedly Pauline atmosphere as a comparison with Rom. vi. 8, I Cor. iv. 8, and Rom. viii. 17 show."[3] Against H. B. Swete's claim that the second part of this saying is reminiscent of Mt 10:33 and Lk 12:9, Guthrie replies that there seems no reason for postulating that these para-

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1. The Pastoral Epistles and the Mind of Paul, p. 18.
2. Ibid., p. 19.
3. Ibid.

llel thoughts were linked by some Pauline church, for Paul could just as well have done this himself since he in fact did on occasions remind his converts orally of the words of Christ (cf. Acts 20:35).[1]

The saying in Tit. 3:5-7, Guthrie believes, appears to be liturgical in form, but again the vocabulary is definitely Pauline. The only exception is the use of παλιγγενεσία which is found elsewhere only in Mt 19:28.[2]

From these observations Guthrie concludes that there would seem to be no compelling reason for disputing the Pauline origin of the πιστὸς ὁ λόγος sayings. Essentially the same opinion is shared by William Hendriksen. Commenting on the absence of the πιστὸς ὁ λόγος formula in other parts of the New Testament, he objects, "this does not give anyone the right to conclude that Paul cannot have written the Pastorals. Surely no reason can be shown why the one who wrote, 'Reliable (is) God,' (I Cor. 1:9) and 'Reliable (is) the One who calls you,' (I Thess. 5:24) could not have written the grammatically exactly similar statement, "Reliable (is) the saying.'"[3]

2. Argument against Pauline Authorship

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[1] Cf. *ibid*., p. 20.

[2] Cf. *ibid*., p. 21.

[3] This argument is presented in his comment on I Tim. 1:15. See *op*. *cit*., *ad loc*.

On the other side of the fence there are scholars who regard the πιστὸς ὁ λόγος formula as a stereotyped phrase referring to a formalized theology and thus to be considered as coined and formulated by the church at a later time.[1]

B. S. Easton is the most notable advocate of this position. Remarking on I Tim. 1:15, and especially on the last phrase ὧν πρῶτός εἰμι ἔγω, he maintains that these words are purely formalized, showing the tendency of the post-Pauline writers to "exalt their hero by exaggerating his humility - with the implication that so humble a man must have been very holy indeed."[2] Easton also takes pain to explain the post-Pauline character of the πιστὸς ὁ λόγος saying in Tit. 3:5-7. The use of the verb δικαιόω, he argues, cannot be reconciled with Paulinism, "... while the verse uses Pauline terminology it must be explained as it stands without reference to Paul: justification is a fruit of baptism worked in the soul by the entrance of the Holy Spirit. This in Pauline phrasing would be called the beginning of sanctification."[3] His contention is that

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[1] P. N. Harrison, even though he regards the formula as a stereotyped phrase, still assigns it as a 'Pauline phrase'. See *The Problem of the Pastoral Epistles* (Oxford: The University Press, 1921), p. 167, and Appendix IV, pp. 185 ff. It is quite possible that he has mistakenly assigned the formula as Pauline phrase since only the occurence in I Tim. 1:15 is underlined.

[2] *Op. cit.*, p. 117. Cf. also J. H. Bernard, *op. cit.*, p. xxxviii.

[3] *Op. cit.*, p. 103.

'justification' is here emptied of all relation to eternal life and faith, therefore it cannot be Pauline.

3. The πιστὸς ὁ λόγος Sayings as Quotations

By far the majority of scholars, regardless of their view on the authorship of the Pastorals, take the πιστὸς ὁ λόγος sayings as quotations of some sort. The following reasons may be adduced in favour of this position.

a. On stylistic grounds, it is not difficult to see that one is here dealing with the language of liturgy rather than epistolary prose. Some of the sayings, such as II Tim. 2:11-13 and Tit. 3:5-7, have a rhythmical character so marked that it adheres to them even in English translation. Others, such as I Tim. 1:15; 3:1; and 4:8 have every feature of a Christian maxim. All of them may be related to early Christian liturgy.[1]

b. On the linguistic level, there are some exceptional terms and phrases. ἀποδοχή appears only in the Pastorals. Χριστὸς Ἰησοῦς ἦλθεν εἰς τὸν κόσμον in I Tim. 1:15 has a strong Johannine ring (cf. Jn 1:9; 12:46; 16:28). ἐπισκοπῆς ὀρέγεται in I Tim. 3:1 does not occur elsewhere in the Paulines. γυμνασία and ὠφέλιμος in I Tim. 4:8 are hapax legomena in the New Testament; and σωματική and εὐσέβεια do not appear elsewhere in the Pauline Epistles. The metaphor and the language of this saying are drawn from the games, which incidentally are very common among the moral teachers of the age. The verb ἀρνεῖσθαι in II Tim. 2:11-13 also is not found elsewhere in the Pauline Epistles. In Tit. 3:3-8, the verb διάγω is used only in the Pastorals, and the noun στυγητός is a hapax legomenon; phrases like ἡδοναῖς ποικίλαις, φιλανθρωπία ἐπεφάνη, and the word παλιγγενεσία are not used elsewhere in the Pauline Epistles.

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[1] Cf. H. B. Swete, art. cit.

c. Contextual evidence shows that these sayings are detachable from their contexts without jeopardizing or interrupting their respective arguments. The saying in I Tim. 1:15 is prompted by the author's desire to illustrate the thought of the mercy of God. Observe especially the construction ἀλλὰ ἠλεήθεν, ὅτι in v. 13 is repeated almost identically again in v. 16: ἀλλὰ ... ἠλεήθεν, ἵνα The saying in I Tim. 3:1 is quoted there to serve as a preface to the discussion on the qualifications of a bishop. The saying in I Tim. 4:8 is developed from and dependent upon the phrase γυμνάζε δὲ σεαυτὸν πρὸς εὐσεβείαν in the previous verse. The hymn in II Tim. 2:11-13 is quoted, completed, and incorporated there to exemplify several thoughts about the lot of the minister depicted in vv. 8-10. The subject matter in Tit. 3:1-11 has to do with the encouragement for good deeds. Even if vv. 3-8a is taken out from the passage, the arguments for good deeds remain intact. This is quite evident in the use of ἔργον ἀγαθόν in v. 1 and καλῶν ἄργων in v. 8. The inclusion of vv. 3-8a is simply to illustrate the motive for good deeds. V. 5 serves as a connecting link between vv. 1-2 and vv. 8b-11.

d. There is further a psychological reason why one may assume that these πιστὸς ὁ λόγος sayings are quotations. It has been pointed out that πιστὸς ὁ λόγος is a special formula. It is a liturgical or catechical formula attesting and introducing the truth and validity of the towering facts of Christian hope, namely, salvation and eternal life. The significance of this formula can scarcely be minimized. Now, it seems unlikely that the author of the Pastorals could have assigned his own compositions such unparalleled importance. It is more likely that these sayings represent the long-cherished and well known traditions and formulations of Christian belief in salvation and eternal life.

4. Glimpses of the Author of the πιστὸς ὁ λόγος Formula

The authorship of these sayings cannot by any means be ascertained. It is possible, nevertheless, to detect some traits about him. That this formula has its provenance in Judaism can hardly be refuted. It is essentially patterned after the Geʾullāh prayer which attests to the truth and validity of the words of the Shemaʿ, and especially to the last words which read : "I am the Lord your God, who brought you out of the Land of Egypt, to be your

God: I am the Lord your God." The God of eternity alone is the source of strength and salvation. The outstanding proof of this truth is seen in the crowning act of redemption from the Egyptian bondage by which Israel became a nation. It is very likely that from this prayer, and especially from the אֱמֶת וְיַצִּיב .... הַדָּבָר formula that the πιστὸς ὁ λόγος formula in the Pastorals is derived. This is seen in the fact that the contents of the πιστὸς ὁ λόγος sayings also have to do with the fact of redemption, but now in terms of salvation and eternal life made possible through Jesus Christ.

Moreover, it is reasonably certain that the author of the formula is also familiar with the two uses of ἀμήν, the one appending to the previous statement confirming its truth and validity, and the other prefacing a statement, exemplified uniquely in Jesus' use of it, not only declaring its truth and validity but also challenging one even to stake his existence vis-à-vis the statement.

With his thorough knowledge of the above-mentioned practices which played a decisive and formative influence on the formation of the πιστὸς ὁ λόγος formula, one can hardly escape the conclusion that the author is probably a Jew. But he is no ordinary Jew who confines himself, as it were, in his own ghetto. He is a Jew who is thoroughly acquainted with the literary Greek of his age. He is a Jew who is also concerned about carrying the message of the salvation of God in Jesus Christ through to the Hellenistic brethren. It is precisely for this reason that he takes pain to interpret and perhaps supplement the πιστὸς ὁ λόγος formula, which is certainly Semitic in origin, with the formula πάσης ἀποδοχῆς ἄξιος,[1] which is characteristically Hellenistic. To sum up, the author of the πιστὸς ὁ λόγος sayings (who is believed to be identical with the author of the Pastorals) is probably a Jew who incorporated the Jewish idea with Helllenistic formulation and Christianized it by declaring and confirming the truth and validity of the facts of salvation and eternal life made possible through Jesus Christ. He is a Hellenistic Jewish Christian who is determined to make known this message of salvation both to Jews and Greeks.[2]

E. Summary:

1. The expression πιστὸς ὁ λόγος as used by Dionysius of Halicarnassus and Dio Chrysostom connotes no particular significance, for it simply refers to the credibility of some statements or claims. The phrase אֱמֶת הַדָּבָר in the Old Testament is similarly used in the verification of words or reports (cf. Deut. 22:20; I Kings 10:6; Dan. 10:1;

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[1] The author's universal concern is unmistakable when one follows C. K. Barrett in suggesting that perhaps it should be rendered "... are worthy to be accepted by all." Op. cit., on I Tim. 1:15.

[2] Whether there is a problem of Hellenization in the Pastorals cannot be settled with the use of this single phrase. But cf. W. Nauck, op. cit., pp. 51 f.

etc.) A solemn ring seems to be evident in II Esdras 8:22 where the words of the Lord is said to be 'sure and certain'. In this particular instance the affinity to the אֱמֶת וְיַצִּיב formula is apparent. The phrase נכון הדבר לבוא ואמת המשא in the Book of Mysteries has a function of confirming the validity of the prophetic utterances.

The source which might have contributed the most in the formulation of the πιστὸς ὁ λόγος formula is to be traced to the use of אֱמֶת וְיַצִּיב in the *Ge̓ullāh* prayer attesting to the truth and validity of the *Shemaʿ*, and specifically of the reality of God as the shield of salvation. The significance of the אֱמֶת וְיַצִּיב formula can be evaluated in two ways. In terms of content, the formula has to do with the theme of salvation. This corresponds well with the use of the πιστὸς ὁ λόγος formula in the Pastorals, for the majority of them do explicitly or implicitly refer to the themes of salvation and eternal life. In terms of function, אֱמֶת וְיַצִּיב formula is confirmatory, but that of πιστὸς ὁ λόγος, both introductory and confirmatory. It may be wondered then if the אֱמֶת וְיַצִּיב formula should be regarded as the sole source from which the πιστὸς ὁ λόγος formula is derived.

There is, however, another source which might have exerted considerable influence in the formulation of the πιστὸς ὁ λόγος formula, namely, the two uses of ἀμήν. It is used in a liturgical affirmation in worship (I Cor.

14:16; Rev. 5:14); in ending the prayers and doxologies (Rom. 1:25; Gal. 1:5; etc.). But most important of all, it is used by Jesus not in confirming a previous statement, but in opening one and emphasizing its truth and validity. Here ἀμήν has a twofold function of both introducing and confirming a statement.

To conclude, in terms of content, the πιστὸς ὁ λόγος formula resembles that of the אֱמֶת וְיַצִּיב formula; in terms of function, that of the two uses of ἀμήν.

2. Examination of the πιστὸς ὁ λόγος sayings in the Pastorals reveals that it not only introduces (I Tim. 1:15; 3:1; II Tim. 2:11), but also confirms (I Tim. 4:9; Tit. 3:8) a statement. Thus the alternative, that πιστὸς ὁ λόγος is either a 'Zitationsformel' or a 'Beteurungsformel', is a false one.

It is discovered that, with the exception of I Tim. 3:1, the sayings usually included as their contents the dual themes of salvation and eternal life. This one exception might have been due either to the inconsistency of the author, or, more likely, to his inadvertent slip. The πιστὸς ὁ λόγος formula is no mere Christian maxim, nor is it simply 'a fixed kerygmatic expression', nor a 'Bekenntnisformel'. It is a soteriological formula relating primarily the message of salvation.

3. On grounds of style, language, and context, these

πιστὸς ὁ λόγος sayings are to be regarded as quotations taken from well known and revered church traditions. Their function within the life of the church seems to be liturgical or catechical. These traditions are the creation of the community; their author can in no way be known. One can, nevertheless, know glimpses of the author of the πιστὸς ὁ λόγος formula. In view of his thorough knowledge of Jewish liturgical and religious practices, such as the *Geʾullāh* and the use of ἀμήν , the author is probably a Jew by race. But he is a Jew with universal outlook. By appending the πιστὸς ὁ λόγος formula with the Hellenistic expression πάσης ἀποδοχῆς ἄξιος , he intends that his Hellenistic brethren would also understand the message of salvation. He is a Jew who is concerned about the universal salvation.

CHAPTER IV

DETAILED EXEGESIS OF VERSES 11-12a OF THE HYMN

A. πιστὸς ὁ λόγος:[1]

The formula in the present passage undoubtedly serves as an introduction to the following hymn. This hymn is quoted and incorporated here for the express purpose of pressing home the intricate relation between Christians' fellowship with Christ in suffering and glory. Invariably the themes of salvation and eternal life appear. But here salvation is spoken of in terms of future resurrection.

B. εἰ γὰρ συναπεθάνομεν, καὶ συζήσομεν

1. Preliminary Considerations

a. Grammatical Observations

Grammatically this line represents a first class conditional sentence.[2] The construction of this type of sentence is as follow:

Protasis (if-clause): εἰ with indicative in appropriate tense

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[1] Cf. the detailed discussion in chap. iii.

[2] Cf. C. F. D. Moule, *An Idiom Book of New Testament Greek* (Cambridge: The University Press, 1960), pp. 148 ff.; A. T. Robertson, *A Grammar of the Greek New Testament in the Light of Historical Research* (Nashville: The Broadman Press, 1934), pp. 1004 ff.; and R. W. Funk, ed., *A Greek Grammar of the New Testament and Other Early Christian Literature* (Chicago: The University of Chicago Press, 1961), # 372.

Apodosis (result clause): another indicative in appropriate tense

Here the condition is assumed to be true. The protasis has εἰ with first person plural aorist indicative; and the apodosis, first person plural future indicative.

b. Possible Background of the First Couplet

No matter how one explains the verb συναπεθάνομεν, whether it be referring to baptism or martyrdom, it is universally agreed that the background of this line is to be traced to the locus classicus of the Pauline theology of baptism, namely, Rom. 6:3 ff. Not only the thought, but also the vocabulary of this line is so close to Rom. 6:8 that the correspondence is hardly mere coincidence.

II Tim. 2:11:

εἰ γὰρ συναπεθάνομεν, καὶ συζήσομεν

Rom. 6:8:

εἰ δὲ ἀπεθάνομεν σὺν Χριστῷ
πιστεύομεν ὅτι καὶ συζήσομεν αὐτῷ

Since Rom. 6:8 is explained by Rom. 6:3-5, it will be more adequate to regard the entire Rom. 6:3 ff. as the immediate background of II Tim. 2:11. In view of the almost material identity between these two texts, it may be safe to assume that II Tim. 2:11 is literarily dependent on Rom. 6:8.

2. Interpretation

a. εἰ γάρ[1]

The sense of γάρ can be explained in several ways.[2] C. J. Ellicott[3] maintains that it has an argumentative force in the present context. J. E. Huther,[4] J. H. Bernard,[5] and Max Meinertz[6] take it in explanatory sense, meaning 'for example', 'namely', 'for as you remember', etc. N. J. D. White[7] regards it as an inferential particle in the sense of 'certainly', 'by all means', 'so', etc. Behind these explanations there seems to be an assumption that γάρ does not belong to the original hymn, and that it is used here by the author to call attention to the hymn he is quoting. This assumption, however, is unwarranted, since the phrase πιστὸς ὁ λόγος is here serving as an introductory formula, there is no need for redundancy by adding γάρ to serve the same function.

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[1] For detailed discussion of γάρ, see *supra*, pp. 45 ff.

[2] Cf. H. E. Dana and J. R. Mantey, *A Manual Grammar of the Greek New Testament* (New York: The Macmillan Co., 1958), pp. 242 ff.

[3] *Op. cit.*, *ad loc.*

[4] *Op. cit.*, *ad loc.*

[5] *Op. cit.*, *ad loc.*

[6] *Die Pastoralbriefe des heiligen Paulus* [*Die heilige Schrift des Neuen Testamentes*, VIII (4. Aufl., Bonn: Peter Hanstein, 1931)], *ad loc.*

[7] *Op. cit.*, *ad loc.*

Obviously the presence of γάρ here indicates the fragmentary character of the hymn. It belongs to the original hymn. This means that the hymn as one finds it in this particular context is the continuation of an argument already started. There is, however, no need to make the futile attempt in trying to discover the unquoted portion of the hymn.[1] It is best, with the majority of scholars, to regard the particle as meaningless in this particular context and leave it untranslated.

b. συναπεθάνομεν

This compound verb may be considered as one of the key terms in this hymn. It will be useful to make a careful investigation of its use here.

i) Lexical Observations

This compound verb συν + ἀποθνήσκω appears in this passage and elsewhere in the New Testament only in Mk 14:31 and II Cor. 7:3. It does not occur in the LXX. It is used once in Sirach 19:10 where Sirach is warning against too much talking. He says, "Have you heard a word? Let it die with you" (ἀκήκοας λόγου; συναπεθανέτω σοι).[2]

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[1] Cf. the reference in C. Spicq, *op. cit.*, *ad loc.*; and Johannes Weiss, *Die Briefe Pauli an Timotheus und Titus* [*KEK* (6. Aufl., Goettingen: Vandenhoeck & Ruprecht, 1894)], *ad loc.*

[2] Cf. E. Hatch and H. A. Redpath, *A Concordance to the Septuagint* (Oxford: The Clarendon Press, 1897), *sub voce*; and B. M. Metzger, *The Oxford Annotated Apocrypha*, *ad loc.*

The compound is used quite frequently in the classical Greek. It is used in Herodotus 3:16; 5:47; Athenaeus 6. 249б; Philo, *Spec. Leg.* 1.108; etc.[1] Of special interest is Athenaeus' reference to Nicolas of Damascus' *History* where the latter speaks about Adiatomus the king of Sotiani and his six hundred body-guards. Note the following description:

> These men the kings keep to live and die with them, since that is the vow which the picked men make (τούτους δ' οἱ βασιλεῖς ἔχουσι συζῶντας καὶ συναποθνῄσκοντας ταύτην ἐκείνων εὐχὴν ποιουμένων). In return for this they exercise power with him, wearing the same dress and having the same mode of life, and they are absolutely bound to die with him (καὶ συναποθνῄσκουσι κατὰ πᾶσαν ἀνάγκην), whether the king die of disease or in battle or in any other manner.[2]

In the New Testament the verb appears in the context of the prophecy of the denial in Mk 14:26-31. When Jesus said to Peter, "Truly, I say to you, this very night, before the cock crows twice, you will deny me three times," Peter answered vehemently: "If I must die with you, I will not deny you" (ἐὰν δέῃ με συναποθανεῖν σοι, οὐ μή σε ἀπαρνήσομαι).[3] Another use of the verb is to be found in II Cor. 7:3. It occurs in the context of Paul's joy at the church's repentance and the restoration of good relations. Paul says, "Open your hearts to us; we have wronged no one, we have corrupted no one, we have taken advantage of no one. I do not say this to condemn you, for I said before that you are in our hearts, to die together and to live together" (ἐστε εἰς τὸ συναποθανεῖν καὶ συζῆν). 'To die together and to live together' here is to be taken to mean that Paul would never exclude his Corinthian friends from his affections even if he was dying, much less when he was alive and well and their interests were his daily concern.[1]

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[1] For reference, see H. G. Liddell and R. Scott, *A Greek-English Lexicon*, new & rev. ed. by H. S. Jones (Oxford: The Clarendon Press, 1961), *sub voce*; and Frank Olivier, "ΣΥΝΑΠΟΘΝΗΙΣΚΩ ," *Revue de théologie et de philosophie*, XVII (1929), 101-133.

[2] Athenaeus, *The Deipnosophists* (*The Loeb Classical Library*), vol. III, tr. by C. B. Gulick (New York: G. P. Putnam's Sons, 1929), pp. 122-123.

[3] Vincent Taylor, noting the verb as used elsewhere

The use of the verb in Mk 14:31 and II Cor. 7:3 actually contribute very little to the understanding of its use in II Tim. 2:11. It is used in the sense of 'dying with someone' in Athenaeus, 6.2496 and Mk 14:31, and of 'dying with something' in Sirach 19:10. It is used absolutely in II Cor. 7:3. The most noteworthy use of the verb

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only in II Cor. 7:3 and II Tim. 2:11, comments, "it is unnecessary to suppose that συναποθανεῖν reflects Pauline influence." *The Gospel according to St. Mark* (2nd ed., London: Macmillan & Co., 1966), on 14:31.

[1] Cf. R. V. G. Tasker, *The Second Epistle of Paul to the Corinthians* [*TNTC* (Grand Rapids: Wm. B. Eerdmans, 1958)], *ad loc*. Cf. also H. A. W. Meyer, *Critical and Exegetical Handbook to the Epistles to the Corinthians*, tr. and rev. by W. P. Dickson (Edinburgh: T. & T. Clark, 1879), *ad loc*.; and Alfred Plummer, *A Critical and Exegetical Commentary on the Second Epistles of St. Paul to the Corinthians* [*ICC* (Edinburgh: T. & T. Clark, 1956), *ad loc*. It is also possible to interpret the phrase to mean that Paul is ready to share either death or life with the Corinthians.

is that found in Athenaeus. It is striking that the bodyguards are called 'silodui' (σιλοδοῦροι) which in Greek means 'bound by a vow' (εὐχωλιμαῖοι).[1] They are kept by the king to live and die with him, but in return they exercise power with the king, wearing the same dress, and having the same mode of life. This is a clear case of 'what happens to the king happens to them'. These bodyguards are, as it were, 'solid with'[2] the king.

A closer look will reveal that some interesting parallels are found in II Tim 2. The author of the Epistle encourages Timothy to take share of suffering as a good soldier of Christ (v. 3), and he is to satisfy the one who enlisted him (v. 4). In the hymn proper, the Christians who are the soldiers of Christ are encouraged to die with Christ, and they will in turn be recompensed with eternal glory and life with him.[3] It is undeniable that there are not only verbal correspondences between Athenaeus and the author of the Pastorals, but also some conceptual affinities between them. Now, this correspondence between them can be taken as evidence that the author of the Pastorals is not entirely ignorant of the writings of classical authors. It is also possible that, when drawing up this passage about the sharing of sufferings as a good soldier of Christ, the author had in mind, or perhaps even borrowed the imagery and vocabulary from, this parallel episode about the king and his body-guards. Nevertheless, the meaning and significance of the compound verb as used here in this particular context are unparalleled anywhere.

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[1] Cf. Athenaeus, *op*. *cit*., *loc*. *cit*.

[2] This expression is taken from Ernest Best, *One Body in Christ, a Study in the Relationship of the Church to Christ in the Epistles of the Apostle Paul* (London: S.P.C.K., 1955), p. 57.

[3] Cf. the observation in F. Olivier, *art*. *cit*.; and C. Spicq, *op*. *cit*., *ad loc*.

In this connection, an observation of Rudolf Schnackenburg is important here. In his excursus on the origin of the formula σὺν Χριστῷ, he has made a detailed study on the compounds with συν in the Pauline Epistles.[1] Eliminating those which do not relate to the union between Christ and the Christians, he still found 14 such compounds including three from II Tim. 2:11-13 (συναποθνήσκειν, συζῆν, and συμβασιλεύειν). A close examination of these compounds reveals that Paul is using them in a special sense peculiar to him alone. Schnackenburg writes,

> These compounds cannot be found anywhere in ancient literature in the metaphorical (Pauline) sense, not even in the language of the Mysteries and the Hermetic mysticism. They are most closely integrated with the Pauline Christology and soteriology. The suggestion lies to hand, therefore, that they should be regarded as an original Pauline formation.[2]

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1. Baptism in the Thought of St. Paul, pp. 170-177. He includes the Pastorals as Pauline Epistles.

2. Ibid., pp. 174 f. Cf. also Guenther Wagner, Pauline Baptism and the Pagan Mysteries, tr. by J. P. Smith (Edinburgh & London: Oliver and Boyd, 1967), esp. pp. 283 ff.

Whether one agrees entirely with Schnackenburg's conclusion or not, there is no doubt that these compounds are closely integrated with Pauline Christology and soteriology. In this respect the author of the Pastorals agrees totally with Paul. Here the 'dying together with' is based on the historical salvation-event, the death that took place in Jesus. The 'dying together with' of the Christian is only derivative. It is precisely at this point that one searches in vain for any parallels among ancient writers. The real significance of this 'solidity in death with Christ' will become clearer when the proper reference of this compound is further investigated.

ii) Proposed Interpretations

The precise reference of the hymn is the problem which cannot be easily solved. The crux of the matter rests on the interpretation of the compound συναπεθάνομεν. It is generally assumed that συν refers to Christ (cf. v. 10). The death then is the death with Christ. But what kind of death is it? There are several lines of interpretations proposed.

First, it has been suggested by a number of scholars[1] that the compound συναπεθάνομεν refers to the martyr death. The aorist tense here apparently presents some difficulties. It is taken as an "encouragement to martyrdom viewed proleptically as an accomplished fact";[1] a "single definite act of self-devotion";[2] and a "single past act that took place when we gave ourselves up to a life that involved similar exposure to sufferings and death."[3] A close examination of these quotations reveals that, even though they all regard the hymn to be an encouragement to martyrdom, they interpret the aorist compound differently. It is taken to be practically futuristic, constative, and ingressive aorist respectively.[4]

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[1] For scholars who held this view before 1947, see C. Spicq, *op. cit.*, *ad loc.* Among recent scholars, see W. Hendriksen, *op. cit.*, *ad loc.*; D. M. Stanley, *Christ's Resurrection*, p. 248; R. P. Martin, "Aspects of Worship," p. 20; and Holmes Rolston, *The First and Second Letters of Paul to Timothy, The Letter of Paul to Titus* [*LBC*, 23 (Richmond: John Knox Press, 1963)], *ad loc.*

There are obviously some advantages in this line of interpretation. For one thing, it is in complete harmony with the context, the context in which encouragement to suffering and even to martyrdom as soldiers of Christ is pressed. For another, it is in line with the thought of the line which follows (v. 12a). The Christian who has resigned to suffering and even death is the very man who endures to the end.

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[1] Quoted in B. S. Easton, *op*. *cit*., *ad* *loc*.

[2] J. H. Bernard, *op*. *cit*., *ad* *loc*.

[3] C. J. Ellicott, *op*. *cit*., *ad* *loc*. It is interesting to note Calvin's comment at this point: "By *death* he means all that outward mortification of which he speaks in 2 Cor. iv. 10." *Commentaries on the Epistles to Timothy, Titus, and Philemon*, tr. by Wm. Pringle (Grand Rapids: Wm. B. Eerdmans, 1948), *ad* *loc*.

[4] Cf. J. H. Moulton, *op*. *cit*., vol. I, *Prolegomena* (3rd ed., Edinburgh: T. & T. Clark, 1957), pp. 129 ff.

However, the question still remains as to whether this line of interpretation is justified. Admittedly the aorist tense does not necessarily indicate that an action has taken place in the actual past; it has no essential temporal significance, but denotes an action as a whole and as occuring without reference to its progress;[1] nevertheless, futuristic sense is possible only when the aorist is used in the apodosis to a future condition.[2] The decisive reason against this line of interpretation lies in the fact that there is not just a simple verbal correspondence but a material dependence between II Tim. 2:11 and Rom. 6:8 (the former upon the latter). This means that II Tim. 2:11 is composed on the basis of the most significant Pauline teaching of Christian baptism.

Secondly, Rudolf Schnackenburg maintains that συναπεθάνομεν cannot be taken as referring to sacramental death, but is to be explained in terms of Pauline Christ-mysticism.[3] He admits that there is a certain harmony between the sacramental and 'mystical' texts. But he submits that there is a criterion: "It lies in the fact that the mystic way with Christ essentially begins in *sufferings*, whereas baptism speaks only of dying with Christ, of being crucified with him, of being buried with him ... Therefore where the context speaks of suffering, we have to do with 'mystical' not sacramental statements."[1] Schnackenburg also concedes that externally v. 11 strongly reminds one of Rom. 6:8, but the continuation in v. 12 with the idea of endurance does not allow any thought of a sacramental interpretation.[2]

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[1] Cf. Dana-Mantey, *op. cit.*, pp. 193 ff.; C. F. D. Moule, *An Idiom Book of the New Testament Greek*, pp. 10 ff.; and J. H. Moulton, *op. cit.*, vol. I, *loc. cit.*

[2] Cf. R. W. Funk, *op. cit.*, # 333; and R. St. John Parry, *op. cit.*, *ad loc.*

[3] *Baptism in the Thought of St. Paul*, pp. 80, 167, and 176.

Furthermore, there is an added reason why, according to Schnackenburg, συναπεθάνομεν in II Tim. 2:11 cannot be considered sacramental. He contends that in the sacramental dying and rising with Christ, God is always considered as its author. This fact is usually expressed in two ways.[3] It is demonstrated first through passive expressions, such as συνετάφημεν, σύμφυτοι γεγόναμεν, and συνεσταυρώθη in Rom. 6:4-6; and secondly through active expressions that have God as subject, such as συνεζωοποίησεν, συνήγειρεν, and συνεκάθισεν in Eph. 2:5-6.[4] Schnackenburg noted that by contrast συναπεθάνομεν in II Tim. 2:11 is not sacramental, as ὑπομένομεν in v. 12 shows, "it contains an active moment, in so far as the moral power of perseverance and endurance is in prospect."[1]

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[1] *Ibid*., p. 79.

[2] Cf. *ibid*., p. 80.

[3] Cf. *ibid*., pp. 166 ff.

[4] He also noted some expressions that are neutral in themselves but in the context imply the passivity of the human attitude, such as ἀπεθάνομεν σύν Χριστῷ in Rom. 6:8. See *ibid*., p. 167.

Scnackenburg's interpretation does provide valuable insights, but to interpret the compound συναπεθάνομεν in terms of Pauline Christ-mysticism is unlikely to be correct. For one thing, the idea of suffering is not explicitly stated in v. 12a, but only implied in the use of ὑπομένομεν. For another, he apparently has an unwarranted notion that the idea of endurance is incompatible with a baptismal context. But the transition from the dying with Christ in baptism to the life of the endurance of sufferings seems quite natural.[2] In fact one finds in Rom. 6:3 ff. the basis of the development of this thought. The dying with Christ signifies not only "a being drawn into the event of the cross with Christ,"[3] but also a renunciation of the self. The act of the endurance of sufferings is but one sign of the renunciation of the self. Finally, Schnackenburg shows inconsistency in his argument. In the discussion on "Baptism and Personal Christ-mysticism"[4] he maintains that there is a distinction between the sacramental and mystical texts. In sacramental texts Paul uses the plural, while in mystical ones he prefers to speak in 'I' style.[1] Now, συναπεθάνομεν in II Tim. 2:11 is plural. If one follows his argument, then this compound verb should be interpreted sacramentally rather than mystically.

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[1] Ibid.

[2] Cf. Mk 10:38 and Lk 12:50.

[3] G. R. Beasley-Murray, op. cit., p. 208.

[4] Baptism in the Thought of St. Paul, pp. 178 ff.

Thirdly, there are few scholars who prefer to combine the two possibilities, baptism and martyrdom. The earliest advocate of this position is found in John Chrysostom. He maintains, "This death he means both of that in the Laver, and that in sufferings" (θάνατον, τὸ τε διὰ τοῦ λουτροῦ καὶ τὸν διὰ τῶν παθημάτων).[2] W. Lock also regards v. 11 as applicable both to baptism and to martyrdom. He writes, "the aorist perhaps anticipates the 'one act of self-devotion in martyrdom' (Bernard); but the analogy of Rom 6:8 suggests that primary reference is to baptism: 'if our death with Christ was real and complete, so real that we shall be ready to share his literal death.'"[3] Similarly, J. Jeremias considers v. 11 as a quotation from Rom. 6:8 and originally referring to baptism, but its inclusion in this particular context extends its application to martyrdom. Thus to suffer martyrdom for Christ in such circumstances is to die with him.[4]

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[1] Cf. ibid., p. 179.

[2] A Library of the Fathers, p. 207.

[3] Op. cit., ad loc.

[4] Cf. Die Briefe an Timotheus und Titus, ad loc.

These interpretaions are quite attractive. They all recognize some kind of discrepancy that exists in the use of the aorist συναπεθάνομεν in this context. But their genuine efforts in trying to explain this discrepancy must be considered a failure, for, while the aorist συναπεθάνομεν may have significance or consequences for the present and the future, it is extremely unlikely that it could have a dual reference to the past and the future.[1]

Finally, the majority of scholars[2] consider συναπεθάνομεν as referring to baptism, the act of entering into the death of Christ. The arguments in favour of this interpretation are: the use of the aorist συναπεθάνομεν , and the parallel found in Rom. 6:3 ff. The death with Christ is an event of the past; this event was the moment of baptism. It was an event of the past already done with. It is striking that, among the Pauline Epistles, the dying with Christ in baptism is always referred to in the aorist or in the perfect (Rom. 6:8; II Cor. 5:14; Gal. 2:19; Col. 2:20; 3:3). In Paul the baptism is built on the foundation of the accomplished salvation-event, the death and resurrection of Christ. That συναπεθάνομεν refers to baptism is also confirmed by the fact that it is firmly based on the Pauline theology of baptism. The similarity that exists between II Tim. 2:11 and Rom. 6:8 is not merely formal (verbal), but also decidedly material (content-wise).

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[1] Cf. G. R. Beasley-Murray, *op. cit.*, p. 208.

[2] Among the more recent commentators one can list Scott, Easton, Gealy, Guthrie, Kelly, Holtz, Hanson, etc. Cf. also P. Dornier, *Les épitres de Saint Paul à Timothée et à Tite* /*La Sainte Bible* (Paris: Éd. du Cerf, 1951)/, *ad loc.*; R. C. H. Lenski, *The Interpretation of St. Paul's Epistles to the Colossians, to the Thessalonians, to Timothy, to Titus and to Philemon* (Columbus, Ohio: The Wartburg Press, 1956), *ad loc.*; and G. Bardy, *Épitres pastorales* /*La Sainte Bible*, XII (Paris: Letouzey et Ané, 1951)/. *ad loc*.

This interpretation, however, is not without its difficulties. W. Hendriksen, for example, has disputed that Rom. 6:8 and II Tim. 2:11 occur in entirely different contexts, "the one deals with sanctification in general; in the other cross-bearing and the martyr's death are in view."[1] This criticism is valid to the extent that those who interpret συναπεθάνομεν in a baptismal context have sometimes failed to explicate the undeniable tension or discrepancy within the hymn. But this criticism will automatically be invalidated when the redaction of the hymn is recognized and accepted.[2]

There is another question which needs to be asked. If συναπεθάνομεν indeed refers to the baptismal death, what exactly is the nature of this death? This question can be answered only when the first two couplets, i.e. the baptismal hymn proper (vv. 11-12a), are carefully investigated.

c. καὶ συζήσομεν

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[1] *Op. cit.*, *ad loc.*

[2] Cf. *supra*, pp. 54 ff.

καί is here used to introduce the apodosis.[1] It is not a copulative but an adjunctive. The phrase καὶ συζήσομεν should then be rendered 'we shall also live with (him)'.[2]

i) Lexical Observations:

The compound συζῆν (συν + ζάω) does not appear either in the LXX or in the Apocrypha. It is used a few times among the classical writers, such as Demosth. 19, 69; Epig. Gr. 1085, 2; etc.[3] Of special interest is the one already cited in connection with the use of συναποθνῄσκειν in Athenaeus 6.2496, where the body-guards are 'to live' and 'to die' with the king. It is observed that there the notion of 'solidity' or 'withness' is unmistakable. Another interesting example is found in the Epistle of Aristeas 130. The ambassadors asked Eleazar, "why it was that, creation being one, some things are regarded as unclean for food and some even to touch?" To this question Eleazar replied:

> You observe what far-reaching effects are exercised by conversation and association; by associating with the evil, men become perverted and miserable through all of life; but if they consort with the wise and prudent, then from a

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[1] Cf. R. W. Funk, op. cit., #442 (7). He points out that the use of καί to introduce an apodosis is due to the influence of Hebrew.

[2] It is curious that NEB has consistently left this untranslated. JB has 'then'.

[3] For reference, see Liddell-Scott, op. cit., sub voce; Arndt-Gingrich, op. cit., sub voce; and Moulton-Milligan, op. cit., sub voce.

> state of ignorance they acquire amendment for their lives (ἐὰν δὲ σοφοῖς καὶ φρονίμοις συζῶσιν. ἐξ ἀγνοίας ἐπανορθώσεως εἰς τὸν βίον ἔτυχον).[1]

In the New Testament συζῆν appears elsewhere only in Rom. 6:8 and II Cor. 7:3. However, similar ideas occur also in the use of other compounds, such as συμβασιλεύειν (II Tim. 2:12), συνδοξάζεσθαι (Rom. 8:17), συνεγείρεσθαι (Eph. 2:6; Col. 2:12), συμμορφίζεσθαι (Phil. 3:10), etc.[2] συζῆν is used absolutely in II Cor. 7:3. Its use in Rom. 6:8 points to a real future - an eschatological event of resurrection.

What has been said of the use of συναποθνήσκειν in the New Testament is also applicable to συζῆν .[3] The use of συζῆν among the classical authors does not contribute significantly to the understanding of its meaning in the New Testament. The ideas of 'solidity', 'withness', or 'association' are certainly there in all the writers. In the Epistle to Aristeas, it is said that by living with the wise and the prudent one is able to alter his own life in conformity with those of the former. But the Pauline use of the term has far reaching significance unparalleled in other authors. Here again the author of the Pastorals, in quoting this original baptismal hymn, apparently agrees and uses it in the same so-called 'Pauline sense'. The participation in the real future life, i.e. the resurrection is possible simply because it is founded on the once for all accomplished event of the resurrection of Christ. What the believer is to receive in the future is only derivative. Furthermore, this future life is eschatological. It is eschatological in that the real life is attainable only in the future, but its reality or power is already operative in the present. In other words, the future life has present significance.[1] It is precisely at this point that one searches in vain for any such parallels.

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[1] Moses Hadas, ed. & tr., Aristeas to Philocrates (New York: Harper & Brothers, 1951), pp. 152 f.

[2] Cf. H. B. Swete, *art. cit.*, p. 4.

[3] Cf. R. Schnackenburg, Baptism in the Thought of St. Paul, pp. 170 ff.

ii) Interpretation

συζήσομεν 'reminds'[2] one of, or 'corresponds'[3] to ἐγηγερμένον in v. 8. This is the reason why it has been conjectured that the hymn is the continuation of the credal or kerygmatic formula in v. 8.[4] That it is contextually fitted to what precedes can scarcely be doubted, but it is unlikely that v. 8 can definitely be identified as the unquoted portion of the hymn.

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[1] This will be seen presently when the meaning of συζήσομεν, συμβασιλεύσομεν, etc. is further expounded.

[2] W. Lock, op. cit., ad loc.

[3] Cf. C. Spicq, op. cit., ad loc. J. E. Huther suggests that this verb corresponds to συναπεθάνομεν. See op. cit., ad loc.

[4] So D. M. Stanley, Christ's Resurrection, p. 248. For other attempts to locate the missing portion of the hymn, cf. J. Weiss, op. cit., ad loc.

More important than locating the unquoted portion of the hymn is the question how one interprets the compound συζήσομεν. It is surprising that very few commentators even pause to make any comments on this compound at all. There are, however, roughly two lines of proposed interpretations which merit careful attention.

First, the compound, being a future tense, naturally lends support to a number of scholars who take it as referring to the future life, i.e. resurrection. There can be no doubt that the verb is meant to point to that direction. C. J. Ellicott maintains that συζήσομεν should not be interpreted in an ethical sense, but rather, as the antithesis συναπεθάνομεν necessarily requires, in a 'physical sense', i.e. to Christ's resurrection. The meaning of the first couplet then would be: "By virtue of our union with Him in His death, we shall hereafter share with Him His life."[1] Similarly the future reference of the compound is urged by J. E. Huther when he writes," συζήσομεν ... is not used of the present life in faith, but of the future participation in Christ's glorified life."[2] This is the opinion shared by the majority of scholars,[3] even by those who regard the passage as a hymn in praise of martyrdom. That συζήσομεν refers to Christian's participation in the future life can for no reason be disputed, but it may be wondered if the interpretation should stop there. Does the future life have any present significance?

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[1] *Op*. *cit*., *ad* *loc*.

[2] *Op*. *cit*., *ad* *loc*.

[3] Such as Humphreys, Jeremias, Kelly, Hanson, etc. See their commentaries respectively. C. K. Barrett, *op*. *cit*., *ad* *loc*. remarked that συναπεθάνομεν , the definite past tense suggests a definite past event - the Christian's

Secondly, in view of the question just referred to, some scholars have insisted on the present reality of the resurrection. N. J. D. White, for example, maintains that συζήσομεν must not be projected altogether into the resurrection life;

> it includes and is completed by that; and no doubt the prominent notion here is of the life to come; but here, and in Rom. vi. 8, it is implied that there is a beginning of eternal life even while we are in the flesh, _viz_. in that newness of life to which we are called, and for which we are enabled, in our baptism.[1]

Similarly, R. St. John Parry remarks, " συζήσομεν includes the two thoughts of present life in Christ springing from our sharing His death in baptism, and of the future life with Him."[2] G. R. Beasley-Murray considers it possible that συζήσομεν may "hover between a present and a future resurrection with Christ."[3] In support of this interpre-

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conversion and baptism. But the hymn is quoted here because of the possibility of death in persecution. Then he adds, "The martyrdom of the Christian who has already died and been raised with Christ will issue in eternal life with Christ." Thus swift change from baptism to martyrdom is made.

[1] _Op_. _cit_., _ad_ _loc_.

[2] _Op_. _cit_., _ad_ _loc_.

[3] _Op_. _cit_., _ad_ _loc_.

tation he calls attention to the fact that in the Pastorals 'salvation', the subject of v. 10, which the hymn is intended to illustrate,[1] is both past (II Tim. 1:9; Tit. 3:5) and future (I Tim. 4:16; II Tim. 3:15; 4:18).[2]

Now, one should ask if the second line of interpretation is entirely free from any pitfalls. Beasley-Murray's otherwise instructive discussion is marred by his somewhat lose formulation of the tension between the present and the future life. By claiming that the verb here may 'hover between a present and a future resurrection', the door is wide open for taking it as having a dual reference to the present and the future resurrection. But it should be emphasized here that the reference to 'both-and' cannot be pressed in the use of this verb in this particular context. It is the participation of the future life which is solely in view.

But, to say that the verb is not to be interpreted as having a dual reference to the future resurrection and the present resurrection does not necessarily imply that the future life has no present significance. In fact, the future life definitely has present significance. The concept of future life is eschatological. It is seen, in this context, in the fact that the believer is encouraged to face the call of the life of endurance in the present (v. 12a). The believer is said to have died with Christ at the moment of baptism. The post-baptismal life he is living now, whether it be a life of endurance or otherwise, has meaning only if it is related somehow to the future life which is promised. Consequently, the present life here and now can be regarded as a manifestation of the life that is to come. Or, to phrase it conversely, the life that is to come is operative in the present.[1]

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[1] For discussion on context, see infra, pp. 271 ff.

[2] Op. cit., p. 208. R. St. John Parry is also liable for this same charge when he places the two thoughts on the same plane.

C. εἰ ὑπομένομεν. καὶ συμβασιλεύσομεν

1. Preliminary Considerations

a. Grammatical Observations

Similar to the first couplet, the present one is also a first class conditional sentence. The condition is assumed to be true. The construction in this case is: protasis: εἰ with indicative in present tense. Apodosis: indicative in future tense. It is by no means easy to classify what type of conditional clause any given passage is. C. F. D. Moule[2] refers to this couplet to prove this point. He agrees that in form this couplet belongs undoubtedly to the first class, but in meaning it seems to represent the second, i.e. recurrent or future conditions.

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[1] Cf. also infra, pp. 179 ff.

[2] Cf. An Idiom Book of New Testament Greek, p. 149.

b. Possible Background of the Couplet

It has already been indicated that, according to H. B. Swete,[1] both the words and the thought of vv. 11-12a are manifestly Pauline. Compounds such as συνκαθίζεσθαι (Eph. 2:6), συγκληρονόμοι (Rom. 8:17), etc. express the same thought as that of συμβασιλεύειν.

The thoughts of endurance and its final consequence are found in Mk 13:13 and parallels. C. F. D. Moule[2] has called special attention to the fact that in Lk 22:28 f. alone comes Jesus' saying, "you are the ones who have persevered with me in my testing times, and I covenant to give you a kingdom" (ὑμεῖς ... ἐστε οἱ διαμεμενηκότε μετ᾽ ἐμοῦ ἐν τοῖς πειρασμοῖς μου : κἀγὼ διατίθεμαι ὑμῖν... βασιλείαν).[3]

The passage in Polycarp's *Epistle to the Philippians* v. 2 is often regarded as a quotation from II Tim. 2:12.[4] The proximity of thoughts between the two is unmistakable. However, in terms of vocabulary, the use of συμβασιλεύσομεν is the sole link. M. Dibelius[1] considers it unlikely that Polycarp is quoting from II Tim. 2:12 since he assumed that he was quoting from Jesus' saying. It is probably best not to postulate any literary interdependence between the two passages. The parallel may simply represent "an independent reminiscence of the same hymn."[2]

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[1] Cf. *art. cit.*, p. 4.

[2] *The Problem of the Pastoral Epistles*, pp. 443 f.

[3] The English translation is taken from C. F. D. Moule, *ibid*.

[4] Cf. J. B. Lightfoot, *The Apostolic Fathers*, part II, vol. II, sect. 2, p. 9155, note 13.

2. Interpretation

a. εἰ ὑπομένομεν

A parallel thought of the second couplet is found in Rom. 8:17, where συμπάσχειν and συνδοξασθῶμεν are opposed to one another. It is little surprise that ὑπομένομεν is sometimes rendered in the sense of πάσχειν.[3] Before an adequate understanding of the verb ὑπομένομεν can be made, some lexical observations may be called for.

1) Lexical Observations

ὑπομένειν has quite a few shades of meanings.[4]

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[1] Dibelius-Conzelmann, op. cit., ad loc.

[2] W. Lock, op. cit., ad loc. Cf. also B. S. Easton, op. cit., ad loc.

[3] Such as Chrysostom, see the reference in C. J. Ellicott, op. cit., on II Tim. 2:10, and KJV.

[4] W. Meikle, in his article "The Vocabulary of 'Patience' in the New Testament," The Expositor, 8th ser., XIX (1920), p. 310, claimed that if ὑπομονή and ὑπομένω are taken together they make a total of 45 shadings of thoughts. On the relationship between ὑπομονή and μακροθυμία, see R. C. Trench, Synonyms of the New Testament (Grand Rapids: Wm. B. Eerdmans, 1960), pp. 195 ff. Cf. also Liddell-Scott, op. cit., sub

It means 'to stay behind', 'to stand still', 'to expect', 'to await', 'to wait for'. It is also used absolutely in the sense of 'to endure', 'to remain firm'. It also denotes 'to bear', and 'to suffer'. The use of these words are very common among the classical writers. Originally ὑπομένειν is ethically neutral. It simply means 'to hold out'. However, it became prominent as one of the Greek virtues. When it is thus used it denotes 'courageous endurance'. Unlike patience, which is passive, ὑπομονή has an active content.[1]

According to F. Hauck, "the distinctive note of the Old Testament is that it gives the word a religious turn, and instead of relating it to the object of hostile power it links it by an accusative or dative to the person for whom one waits or to whom one holds fast with expectant hope. Thus ὑπομένειν is mostly used in the Old Testament in the phrase 'to wait upon God.'"[2] In the LXX, ὑπομένειν is used to translate nine different words, the more important ones are חָבָה ('to withdraw, hide', 7 times), יָחַל ('to wait', 'to await' - Pi, 7 times), and קָוָה ('to look for', 'to look eagerly', 26 times).[3]

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voce, Arndt-Gingrich, op. cit., sub voce, and F. Hauck, "ὑπομένω, ὑπομονή," TDNT, IV (1967), 581-588. The following discussion is generally based on F. Hauck's article.

[1] For reference see F. Hauck, art. cit., p. 582.

[2] Ibid., p. 583.

[3] Cf. Hatch-Redpath, op. cit., sub voce. See BDB,

Predominantly these words are used with reference to God, when they are thus used it means 'to wait on God' or 'to cleave to God'. Again in Hauck's words, "The general concept of pious waiting on God takes on particular force in eschatological thinking. God will fulfill the promise of eschatological salvations. Israel and the righteous wait expectantly for this decisive action of God (Hab. 2:3; Is. 25:9; 49:23; 51:5)"[1] Hauck maintains that when ὑπομένειν is used with reference to the world, it is used in the sense of 'to endure, stand fast, bear patiently'. It plays only a secondary role in the Old Testament.[2] The best example of this usage is to be found in Job (verb used 13 times and noun once).

With reference to the Old Testament, the New Testament usages of ὑπομένειν show both continuity and discontinuity. The continuity is seen in that steadfastness and patient endurance of Christians do not derive from personal bravery or stoic insensibility, but rather from religious faith and, in the New Testament, especially from Christian hope (Rom. 8:25). The discontinuity is evident in that there is but one clear example of the 'Godward' use of ὑπομένειν in the New Testament, namely, II Thess. 3:5.[3] In most of

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op. cit., and L. Koehler and W. Baumgartner, Lexicon in Veteris Testamenti Libros, 2 vols., (2nd ed., Leiden: Brill, 1958), sub voce for the meaning of these Hebrew words.

[1] Art. cit., p. 584. [2] Cf. ibid.

[3] F. Hauck admits that especially in the Pastorals, there is room for doubt whether the orientation of ὑπομένειν is to God or to the world. See ibid., p. 586.

the New Testament passages, it refers to the aspects of steadfastness and perseverance. ὑπομένειν - ὑπομονή is used in the religious and ethical sense three times in the Synoptic Gospels (Lk 8:15; 21:19; and Mk 13:13 and par.) ὑπομονή is often taken to be a basic Christian attitude in the Pauline Epistles. The Christian is able to sustain patient endurance in face of injustice and evil of the world (Rom. 12:12; I Cor. 13:7). ὑπομονή can be both active (Rom. 2:7; II Cor. 1:6; 12:12) and passive (I Pet. 2:20; II Thess. 1:4). Hauck[1] directs special attention to the very interesting and significant use of ὑπομονή in the Pastorals. It is often set alongside of πίστις and ἀγάπη (I Tim. 6:11; II Tim. 3:10; Tit. 2:2). Of special interest is the encouragement to bid the old men to be temperate, serious, sensible, ὑγιαίνοντας τῇ πίστει, τῇ ἀγάπῃ, τῇ ὑπομονῇ in Tit. 2:2.[2] Noting the proximity with the triad πίστις, ἐλπίς, and ἀγάπη in I Cor. 13:13, Hauck gives the following comment, "while ἐλπίς directs one's gaze more to the future, ὑπομονή summons to perseverance under the attacks of the world; it is thus indispensable for attaining of salvation. ὑπομονή here is very close to ἐλπίς."[3] In Hebrews, James, and Revelation, since persecutions, afflictions, and martyrdom are very much in view, it is natural that exhortation to steadfast endurance is a very common theme (Heb. 10:32; 12:1 ff.; James 1:3; 5:11; Rev. 1:9; 2:2 f.; 3:10; 13:10; 14:12; etc.).

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[1] Ibid., p. 587.

[2] ὑπομονή here is rendered 'patience' in KJV, 'steadfastness' in RSV, and 'endurance' in NEB.

[3] Art. cit., p. 587. This observation seems to have an important bearing on the interpretation of II Tim. 2:12.

ii) Interpretation

It has already been indicated that ὑπομονή as used in the Old Testament is the basic attitude of the righteous. Since the New Testament is saturated with eschatologically controlled and orientated thinking, the same attitude is naturally preserved. But in the New Testament the so-called 'Godward' use in the sense of 'waiting' or 'expecting' for God, which is so characteristic of the Old Testament, is relatively rare. ὑπομένειν in the New Testament is used predominantly in the absolute sense of 'to endure'.[1] Is the use of ὑπομένειν in II Tim. 2:11 following the same train?

In order to arrive at a satisfactory answer to this question, it will be helpful first to investigate the use of ὑπομένειν - ὑπομονή in the Pastorals as a whole. ὑπομονή appears in I Tim. 6:11; II Tim. 3:10; and Tit. 2:2. It should be noted that in each case ὑπομονή appears as one of the elements of ethical or virtue list.[1] It is striking that in all these lists ὑπομονή always follows immediately the supreme Christian virtue ἀγάπη ; and ἀγάπη is, in turn, preceded by πίστις , though not necessarily immediately. Thus πίστις , ἀγάπη , and ὑπομονή become an unbreakable triad in the Pastorals. This automatically reminds one of the main Christian virtues found in I Cor. 13:13, where πίστις , ἐλπίς , and ἀγάπη form a triad.[2] Now, instead of ἐλπίς all these passages in the Pastorals have ὑπομονή . This naturally would raise the question whether there is any relationship between ἐλπίς and ὑπομονή .

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[1] F. Hauck, *ibid*., p. 585, gives two reasons for this apparent shift. First, "the centrality of faith and the prominence given to ἐλπίς as primary Christian virtues leave no place for the Old Testament formula." Secondly, "... ὑπομένειν was not thought to be so appropriate in view of the ἐγγύς ἐστιν ..."

In a passage already quoted, F. Hauck noted, "while ἐλπίς directs one's gaze more to the future, ὑπομονή summons to perseverance under the attacks of the world ... ὑπομονή here is very close to ἐλπίς ."[3] Hauck is not the first one to make this observation. Commenting on

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[1] Cf. B. S. Easton, *op*. *cit*., pp. 197 ff.

[2] A. M. Hunter suggests that faith, hope, and love - the primitive Christian triad is not a creation of Paul. The same triad is also to be found in I Thess. 1:3; 5:8; Col. 1:4-5; Eph. 4:2-5; Heb. 6:10-12; I Pet. 1:3-8; 1:21-22; Heb. 10:22-24; Gal. 5:5-6; I Cor. 13:13; Rom. 5:1-5; Barnabas 1:4; 11:8; Polycarp to Phil. 3:2, 3; etc. See *op*. *cit*., pp. 33 ff.

[3] *Art*. *cit*., p. 587. C. Spicq, in his article " ὑπομονή , Patientia," *RSPT*, XIX (1930), 95-106, especially pp. 102 ff., calls attention to the close relationship between ὑπομονή and πίστις .

I Tim. 6:11, R. St. John Parry says, "ὑπομονή involves active resistance to evil and resolute endurance under prolonged effort to achieve. It represents ἐλπίς of I Cor. xiii, but expresses more definitely the strain and the victorious efficacy of Christian hope."[1] G. Holtz also maintains that ὑπομονή comes very near to the meaning of ἐλπίς. Furthermore, he claims that ὑπομονή = ἐλπίς in Ps. 9:19; 61:6 according to the LXX.[2] In fact the proximity of meaning between the two can also be seen by the fact that the noun form תִּקְוָה - which is derived from קָוָה - is often translated ἐλπίς in the LXX, and especially in Job (11 times).[3] The close relation between ὑπομονή and ἐλπίς also has ~~the~~ best commentary in I Thess. 1:3 where one reads, "μνημονεύοντες ὑμῶν τοῦ ἔργου τῆς πίστεως καὶ τοῦ κόπου τῆς ἀγάπης καὶ τῆς ὑπομονῆς τῆς ἐλπίδος." Grammatically this is a typical case of subjective genitive. The sentence "expresses subjectively the patient hope which accompanies active faith (cf. G 5:6) and laboring love."[4] The last phrase can be rendered "...the sustaining patience which hope brings."[5] But, since patience may connote passiveness, it may be better to substitute it with endurance or steadfastness.[1] It is reasonably certain then that ὑπομονή is always a hoping endurance. As hoping endurance it is always directed toward the future consummation.[2] As such ὑπομονή can also be regarded as an eschatological concept.

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[1] *Op. cit.*, *ad loc.*

[2] Cf. *op. cit.*, on I Tim. 6:11.

[3] Cf. Hatch-Redpath, *op. cit.*, *sub voce*.

[4] R. W. Funk, *op. cit.*, #163.

[5] J. H. Moulton, *op. cit.*, vol. III, *Syntax* by Nigel Turner (Edinburgh: T. & T. Clark, 1963), p. 211.

The verb ὑπομένειν appears twice in II Tim. 2:10 and 12. In v. 10 one reads, ' διὰ τοῦτο πάντα ὑπομένω διὰ τοὺς ἐκλεκτούς, ἵνα καὶ αὐτοὶ σωτηρίας τύχωσιν τῆς ἐν Χριστῷ Ἰησοῦς μετὰ δόξης αἰωνίου.' KJV, RSV, and NEB agree in translating ὑπομένω as 'I endure'. The apostle endures all things for the sake of the elect with this end in view that they too may attain the salvation and eternal glory in Jesus Christ. In the Pastorals salvation is both past (II Tim. 1:9; Tit. 3:5) and future (I Tim. 4:16; II Tim. 3:15; 4:18). The eschatological character of salvation is unmistakable. It has the tension 'now' and 'not yet'. 'Eternal glory' again is another eschatological concept. To be sure, the concept δόξα in the Bible is a complicated one,[3] but, in this particular context, there is no question as to what

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[1] Cf. B. S. Easton, *op. cit.*, p. 197; and F. Hauck, *art. cit.*, p. 582.

[2] Cf. K. Rengstorf and R. Bultmann, " ἐλπίς, ἐλπίζω, κ.τ.λ.," *TDNT*, *II* (1964), 517 ff., and C. F. D. Moule, *The Meaning of Hope* [*Facet Book*, *Biblical Series* 5 (Philadelphia: Fortress Press, 1963)]

[3] Cf. G. von Rad and G. Kittel, " δοκέω, δόξα, κ.τ.λ.," *TDNT*, II (1964), 232-255.

'eternal glory' means. It means the eschatological participation of the elect in δόξα in the consummation.[1] This again confirms the contention that ὑπομονή is an eschatological concept and that it is to be understood as a hoping endurance or steadfastness.

Having made some observations of the use of ὑπομένειν - ὑπομονή in the Pastorals, the stage is now set for a proper understanding of II Tim. 2:12. There is no doubt that the hymn is quoted here to exemplify the sufferings mentioned in v. 9. It is equally certain that the hymn is quoted here to illustrate, confirm, and verify Paul's avowed obligation to endure as an example in v. 10. But, as it has already been indicated, this does not necessarily mitigate the theory that the first two couplets of the hymn are part of a baptismal hymn. The idea of ὑπομονή in the second couplet fits admirably well with a baptismal context. For having died with Christ at the moment of one's baptism is but a first installment in his share of the future resurrection and the glorified life. It is the conviction of the early Church that a life of trials and hardships is of the essence of discipleship.[2] More important is the question what kind of ὑπομονή a Christian is called to embrace.

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[1] Cf. G. Kittel, in ibid., p. 250. The linking of salvation with glory is common in Pauline writings, e.g. II Thess. 2:13, 14; cf. Rom. 5:1, 2; 8:21-25.

[2] Cf. Eduard Schweizer, Lordship and Discipleship, especially chapter 1, pp. 11-21.

It is without doubt that any single English word is not enough to bring out the whole meaning and significance ὑπομένειν conveys in this particular context. The following interpretations may be noted.

First, KJV renders the verb as 'we suffer'. This rendering is not impossible; John Chrysostom also offered the same interpretation.[1] But, while the element of suffering is not entirely absent, this rendering tends to give the impression of passiveness.[2] The same impression is there also when one renders ὑπομονή as 'patience'. It will be remembered that R. Schnackenburg[3] claims that the use of ὑπομένειν implies suffering. With this claim there can be no quarrel. But, according to him, the verb connotes no passivity. In fact, he maintains that the ὑπομένειν contains an active moments, "in so far as the moral power of perseverance and endurance is in prospect."[4] For this reason he considers the hymn non-sacramental. This conclusion, of course, is based on his thesis, "where the context speaks of suffering, we have to do with 'mystical', not sacramental statements."[1]

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[1] D. Guthrie suggests that the idea of patient endurance should be retained here as in v. 10. "It is not so much the suffering as the attitude of mind towards it which is most important." The Pastoral Epistles, ad loc.

[2] Mentioned in C. J. Ellicott, op. cit., on I Tim. 6:11.

[3] Cf. Baptism in the Thought of St. Paul, p. 79.

[4] Ibid., p. 167.

There are, secondly, some scholars who recognize that ὑπομένειν contains little or no notion of passiveness. C. J. Ellicott argues that ὑπομένειν, which should be rendered 'endure' or 'sustain', is not exactly 'a contention to suffer anything', for if it is thus interpreted it obscures the normal meaning as used in the New Testament. The New Testament meaning of ὑπομένειν "is that of a brave bearing up against sufferings... than a mere tame and passive sufferance..."[2] This interpretation is preferable to that of the first one in that it recognizes the active content of Christian endurance. Nevertheless, it fails to appreciate the eschatological character of ὑπομονή.

A third group of scholars,[3] as already been noted, have emphasized the close proximity of meaning between ὑπομονή and ἐλπίς. This observation is nowhere more evident in the Pastorals than in II Tim. 2:12. It is interesting to note that ὑπομένειν appears between two compound συζήσομεν and συμβασιλεύσομεν, both are in future tense. More significantly, there is a causal connection between steadfastness in the present age of endurance and the future attainment of salvation and sharing of Christ's reign. This is to say the act of ὑπομονή is eschatologically oriented. It is a continuous hoping endurance[1] with believing expectation of the sharing of Christ's reign in the future. At this point the meaning of ὑπομονή acquired an added dimension and significance. It has both what F. Hauck[2] calls 'the Godward' and 'the worldward' references. At this particular context, the orientation of ὑπομονή is both to God in the sense of expecting or waiting and to the world in the sense of endurance, steadfastness, or perseverance.[3] Furthermore, the concept of ὑπομονή is eschatological in that the future reign with Christ is made sure by present life of hoping endurance. On the other hand, the present life of endurance is meaningful only with a view of sharing Christ's reign in the future. The significance of ὑπομονή then cannot by any means be minimized, for the believer's eschatological reign with Christ is contingent upon it.

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[1] *Ibid*., p. 79.

[2] *Op*. *cit*., on II Tim. 2:10.

[3] See *supra*, pp. 153 ff.

b. καὶ συμβασιλεύσομεν

καί is again used to introduce the apodosis. It is not a conjunctive, but an adjunctive. Thus, it should be rendered 'also'.[1]

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[1] The verb ὑπομένομεν is present tense. Cf. the discussion in C. J. Ellicott, *op. cit.*, *ad loc.*

[2] Cf. *art. cit.*, *passim*.

[3] F. Hauck is certainly correct in saying that there is room for doubt whether the orientation of ὑπομένειν here is to God or to the world. However, in this particular case the question needs not be settled with an 'either-or'; it can be solved with a 'both-and'.

It is interesting to note the change of tenses in the first two couplets. In the first couplet, it changes from aorist (συναπεθάνομεν) to future (συζήσομεν); and, in the second, from present (ὑπομένομεν) to future (συμβασιλεύσομεν).

1) Lexical Observations

The compound συμβασιλεύειν does appear in the writings of the classical authors, but only rarely.[2] It is used in the sense of 'to share a throne', 'to rule conjointly', etc. Polybius supplies an interesting example in his The Histories, 30.2.4, where he relates an episode between king Eumenes and his brother. The king sent his trusted physician Stratius to Rome to persuade his brother Attalus to renounce his idea of a separate kingdom and ask him "that for the present he shared the throne with his brother" (ὅτι κατὰ μὲν τὸ παρὸν συμβασιλεύει τ᾽ἀδελφῷ), differing from him only in this that he did not wear a crown and had not the title of king, but otherwise having equal and identical power.[3]

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[1] Cf. supra, p. 145.

[2] For reference, see Liddell-Scott, op. cit., sub voce; Arndt-Gingrich, op. cit., sub voce.

[3] Polybius, The Histories [The Loeb Classical Library, tr. by W. R. Paton (New York: G. P. Putnam's Sons, 1927)].

The verb is not used in the LXX, but occurs once in I Esdras 8:26. But the reading is not strongly attested. Hatch and Redpath give the reading "... ἐναντίον τοῦ βασιλέως, καὶ τῶν συμβασιλευόντων ..."[1] However, according to the text edited by O. F. Fritzsche[2] one should read ' τῶν συμβουλευόντων '; i.e. the 'counselors', instead of ' συμβασιλευόντων '. This reading is followed by modern translations.[3]

συμβασιλεύειν appears elsewhere in the New Testament only in I Cor. 4:8. Paul ironically stated that Corinthians have achieved kingship. Apparently Paul was given to understand by some Corinthians that they had outgrown his teaching. G. G. Findlay has brought the sense out admirably when he paraphrases, "Then, ... you have surely entered the promised kingdom and secured its treasure, if God's stewards have nothing more to import to you! - *I only wish you had*! ... Ay, I would indeed that you had entered the kingdom, that we too might share (the rule) with you!"[4]

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[1] *Op. cit.*

[2] *Libri Apocryphi Veteris Testamenti Graece* (Lipsiae: F. A. Brockhaus, 1871).

[3] Such as R. H. Charles, *op. cit.*, *ad loc.*; and B. M. Metzger, *The Oxford Annotated Apocrypha*, *ad loc.*

[4] *St. Paul's First Epistle to the Corinthians* [*EGT*, vol. II (Grand Rapids: Wm. B. Eerdmans, 1956)], *ad loc.* Italics Findlay's. Cf. also K. L. Schmidt, "βασιλεύω, συμβασιλεύω, κ.τ.λ.," *TDNT*, vol. I (1964), 590 ff. Unfortunately he spares only three short lines on συμβασιλεύειν.

It is obvious that the New Testament use of the compound συμβασιλεύειν has a deeper meaning and significance unparalleled anywhere. It is R. Schnackenburg's opinion that the metaphorical use of these compound verbs can be conveniently marked as a 'Pauline' sense.[1] Most important of all, the sharing of the reign is an eschatological event. In I Cor. 4:8, what Paul meant to convey is that becoming a king and the sharing of the rule is still to come. It will be realized when Christ returns.[2] The significance of συμβασιλεύειν will become more pronounced and vivid when its use in II Tim. 2:12 is expounded.

ii) Interpretation

συμβασιλεύειν recalls or 'confirms'[3] ἐκ σπέρματος Δαυίδ of v. 8. Like death and life in the first couplet, so are hoping endurance and reign placed in contrast in the second. The verbs συζήσομεν and συμβασιλεύσομεν are not identical in thought, rather, the latter is an extension of the former.[4] It is agreed that συμβασιλεύσομεν refers to Christians' participation of Christ's reign when he returns in glory, namely, the parousia. It is noteworthy that in the New Testament the reigning always takes place in the life to come, not in this life. In I Cor. 4:8 the Corinthians' mistake was to imagine that they were reigning already.[1] This thought is in complete agreement with the primitive Christian hope that, when Christ returns in glory (I Cor. 15:24 f.), the saints who have endured will sit on thrones like kings alongside him (cf. Rom. 5:17; 8:17; Rev. 1:6; 3:21; 5:10; 20:4; etc.). This reigning is possible only through Christ (Rom. 5:17).[2]

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[1] Cf. op. cit., p. 174.

[2] Cf. I Cor. 15:24 f.; Rom. 5:17; II Tim. 2:10; and G. G. Findlay, op. cit., ad loc.

[3] Cf. W. Lock, op. cit., ad loc., and C. Spicq, op. cit., ad loc.

[4] Cf. C. J. Ellicott, op. cit., ad loc.

The sharing of the reign with Christ is an eschatological event. It has already been pointed out that the sharing of Christ's life is also an eschatological event. These are eschatological events in that they are both to be fully and completely fulfilled in the parousia. They are both eschatological events in that they both have present significance. But they differ in their respective and precise relationship with the present. The sharing of Christ's glorified life in the future is dependent upon the dying with Christ which has already taken place at the moment of baptism. The sharing of Christ's reign, however, is contingent upon the life of hoping endurance which is lived daily in the present. In other words, the sharing of Christ's life is technically already operative in the present, if it were not so, the present life of endurance is not only meaningless, but also impossible.[1] The sharing of Christ's reign is not a possibility of the present, but is to be fulfilled at Christ's parousia.[2]

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[1] Cf. A. T. Hanson. _op_. _cit_., _ad_ _loc_.

[2] Cf. K. L. Schmidt, _art_. _cit_.; J. Jeremias, _Die Briefe an Timotheus und Titus_, _ad_ _loc_.; J. N. D. Kelly, _The Pastoral Epistles_, _ad_ _loc_.; etc.

Now, question can be raised as to the place and significance of the sharing of Christ's reign in the baptismal setting. That συμβασιλεύειν is appropriate in a baptismal setting can be substantiated with an analogous case found in I Peter 2:9. I Pet. 2:1-10 has often been regarded as a baptismal hymn.[3] J. H. Elliott, while unconvinced about the hymnic character and baptismal overtone of the passage, admits, "even terminology within 2:4-10 (e.g. φῶς , v. 9) and its immediate context ('newly-born babies', 2:2) as well as the themes of election and holiness reflect definite points of contact with the New Testament conception of baptism."[1] Pertinent to the present discussion is the reference to the baptized Christian as having received the special privilege of appropriating names of honour, namely, 'a chosen race, a royal priesthood, a holy nation, God's own people' (v. 9). The exact meaning of βασίλειον ἱεράτευμα is much debated.[2] But it seems likely that it bears no implication of a personal or individual royal rule, dignity, or status. It is a designation of an eschatological community. Furthermore, βασίλειον, taken as a substantive, does not mean 'royal' but 'a royal residence or kingly palace'.[3] If this interpretation is accepted, then, when the baptized Christians are called βασίλειον, it means that they belong to the eschatological community, which is the house of God the King. In other words, they are members of the eschatological royal family.[4]

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[1] Cf. esp. the argument in Rom. 6:3 ff.

[2] J. E. Huther, *op*. *cit*., p. 231, note 2, maintains that the συζῆν begins for the believer immediately after his death, citing in support Phil. 1:23 and Lk 23:43; the συμβασιλεύειν not until after Christ's parousia.

[3] Windisch-Preisker, *op*. *cit*., *ad* *loc*. E. G. Selwyn, *The First Epistle of St. Peter* (London: Macmillan & Co., 1958), pp. 268 ff. took only vv. 6-10 as a hymn. It is curious to note that M.-E. Boismard, who is more optimistic than most other scholars in detecting hymnic fragments in I Peter, has made no mention of this passage as a hymn. See his *Quatre hymnes baptismales dans la première épître de Pierre*. Cf. also R. Bultmann's "Bekenntnis -und Liedfragmente im ersten Petrusbrief." For a detailed discussion of this passage, see J. H. Elliott, *The Elect and the Holy, an Exegetical Examination of I Peter 2:4-10 and the Phrase βασίλειον ἱεράτευμα* [*Supplements to Novum Testamentum*, XII (Leiden: E. J. Brill, 1966)].

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[1] Op. cit., p. 207. For a criticism of Windisch-Preisker, F. L. Cross, etc. who regard I Peter as baptismal homily or liturgy, see C. F. D. Moule, "The Nature and Purpose of I Peter," NTS, III (1956), 1-11.

[2] It is generally agreed that this expression is influenced by the LXX which mistranslated the Hebrew original מַמְלֶכֶת כֹּהֲנִים. The question is whether one should take βασίλειον as a substantive (so E. G. Selwyn, J. H. Elliott, etc.), or as an adjective [so F. W. Beare, and Bo Reicke, The Epistles of James Peter and Jude, The Anchor Bible, 37 (New York: Doubleday & Co., 1964)], ad loc.

[3] E. G. Selwyn's argument for the substantive use of βασίλειον is quite convincing. His reasons are : i) The testimony of 2 Macc. and Philo to current exegesis of Ex. 19:6. ii) If βασίλειον were an adjective, it would most naturally follow ἱεράτευμα. iii) There is the interpretation of βασίλειον which appears to be implied in πνευματικὸς οἶκος. See op. cit., ad loc.

[4] Cf. Bertil Gaertner, The Temple and the Community

This interpretation provides a valuable insight for the understanding of the nature of Christians' sharing of Christ's future reign. The Christians who have died a baptismal death, and are living a life of hoping endurance, are the ones who are to share Christ's reign in his parousia. Christians are promised to share Christ's future reign, but they are to share it not so much in the sense of becoming kings or exercising kingly rule. They are to share Christ's reign in the sense that they will become members of that eschatological royal family with Christ as head.[1] It should be noted that Christians are to share the reign with Christ, not Christ with Christians. This indicates that Christ occupies an important place as compared to Christians. Strictly speaking, the relationship between Christ and Christians is not reciprocal, but one-sided. Christ is, and will always be, head. This is probably the reason why K. L. Schmidt writes, "This rule implies service, obedience and patience..."[2]

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in Qumran and the New Testament [*Society for New Testament Studies*, Monograph Series, 1 (Cambridge: The University Press, 1965)], esp. pp. 72 ff.

[1] K. L. Schmidt aptly gives the following words: "The logical subject of the ἐκκλησία as the βασίλειον ἱεράτευμα is God who calls and Christ through whom the call comes." *Art*. *cit*., p. 591. C. J. Ellicott, on the other hand, maintains, "not only shall we live, but be kings with Him..." *Op*. *cit*., *ad loc*. Whether one can take I Cor. 6:3, where one reads a rhetorical question, "Do you not know that we are to judge angels?", as evidence that Christians are to share the kingly rule can be debated.

[2] *Art*. *cit*., p. 591. He is there referring to the use of συμβασιλεύειν in II Tim. 2:12.

D. Theological Implications of II Tim. 2:11-12a:

It is indeed striking that there could have been impregnated in these two short couplets of a baptismal hymn such rich and profound theological ideas. The detailed exegesis of the first two couplets of the hymn has demonstrated the difficulty involved in any attempt to compartmentalize or categorize any given passage exclusively into one or another so-called 'doctrines'. R. Schnackenburg's interpretation is the case in point. It will be remembered that he refuses to accept the first couplets as taken from a baptismal hymn.[1] His argument is based on the following observations. First, the use of ὑπομένειν is an obstacle in baptismal context, since it is explicable only in terms of Pauline 'Christ-mysticism'.[2] Secondly, the employment of the same compound suggests an active or ethical moment on the part of the Christian.[3] Finally, when discussing the compounds with σύν he listed all the compounds in II Tim. 2:11-12a, among others as the compounds that relate the union between Christ and the Christian and then added that one could be tempted to assign the compound like συγκληρονόμος and συμβασιλεύειν to the eschatological aspect mentioned elsewhere.[1] The implication of his arguments amounts to claim that if the texts that speak of dying and living with Christ have in view a sacramental relation, then they cannot, in the meantime, be 'mystical', ethical or even eschatological. This contention, however, is ill-founded.[2] Even with a cursory look at the present baptismal hymn, one cannot help discerning the significance of baptism to be multidimensional. The following may be noted:

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[1] It should be pointed out that he never presents these several points as cumulative argument against baptismal interpretation of this passage, rather these points are scattered around in different contexts.

[2] Cf. Baptism in the Thought of St. Paul, p. 80.

[3] Cf. ibid., p. 167.

1. Baptism and Eschatology

That the immediate background and origin of this hymn is rooted in Rom. 6:3 ff. can be considered as the general consensus among scholars, including those who take it to be a hymn in praise of martyrdom. It is therefore legitimate and useful to keep this passage in mind when the eschatological character of baptism is under consideration.[3]

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[1] Cf. *ibid*., pp. 173 f.

[2] In all fairness it should be noted that Schnackenberg is not unaware of the eschatological significance of sacraments. He has a section, at the close of his book, entitled "The Theology of Paul as Characterized by the Salvation-History and Eschatology," *op*. *cit*., pp. 196 ff. In this section he observed that the sacramental salvation event is brought formally into connection with the parousia of the Lord in the celebration of the eucharist. This eschatological fulfilment is *presupposed* in baptism but less obviously. He cited in support Col. 2:12 and Rom. 6:4. See p. 198. Italics the present writer's.

[3] In the present discussion, the words 'eschatology' or 'eschatological' will be used in temporal rather than an existential sense. They relate to the end time, not to the time of decision. Cf. Oscar Cullmann, *Salvation in History*, tr. by S. G. Sowers (London: SCM Press, 1967), esp. pp. 78 ff. for criticism of Bultmannian position.

a. σὺν Χριστῷ

Eschatological character of baptism can be seen in several ways. The first way in which one can ascertain this important feature is by observing the use of ' σὺν Χριστῷ ' formula in the New Testament, and especially in the Pauline Epistles.[1] That this formula is important for the proper understanding of the baptisal hymn in II Tim. 2:11-12a will become evident when one realizes that three out of four verbs in the first two couplets of the hymn are compound verbs. It is often noted by scholars that there is a difference in meaning between ' ἐν Χριστῷ ' and ' σὺν Χριστῷ ' formulae in the New Testament. C. H. Dodd observes, "... Paul constantly uses 'with Christ' of the future state of Christians, as distinct from the present state 'in Christ'."[2] The same opinion is earlier expressed by E. Lohmeyer[1] and later by P. H. Menoud.[2] This observation is accurate to the extent that the concept 'with Christ' is predominantly eschatological. There are, however, other uses of 'σὺν Χριστῷ' which do not allow a clear-cut and one-sided reference. The phrase 'with Christ' is used in the eschatological sense in Rom. 6:8; II Cor. 4:14; 13:4; Phil. 1:23; I Thess. 4:14, 17; 5:10; Col. 3:3, 4; the sacramental sense, however, is also evident in Rom. 6:8; and Col. 2:13, 20.[3] It is not true that numerically the texts that speak of dying and rising with Christ occupy the leading place as claimed by R. Schnackenburg,[4] but many of the 'with Christ' sayings with eschatological sense, such as I Thess. 4:14; 5:10; are based on the death of Christ. This certainly can be taken as indication that there is a close relationship between baptism and eschatology.

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[1] For references to Biblical texts and literature on 'σὺν Χριστῷ ', see E. Lohmeyer, " Σὺν Χριστῷ ," Festgabe fuer Adolf Deissmann, ed. by K. L. Schmidt (Tuebingen: J.C. B. Mohr, 1927), pp. 218-257; J. Dupont, op. cit.; Ernest Best, op. cit., pp. 43-64; Pierre Bonnard, "Mourir et vivre avec Jesus Christ selon saint Paul," RHPR, XXXVI (1956), pp. 101-112; Michel Bouttier, En Christ. Étude d'exegese et de théologie pauliniennes ⁄ Études d'histoire et de philosophie religieuse, no. 54 (Paris: Presses Universitaire de France, 1962)⁄, pp. 38-53; R. Schnackenburg, Baptism in the Thought of St. Paul, pp. 170-177; Ed. Schweizer, "Die 'Mystik' des Sterbens und Auferstehens mit Christus bei Paulus," EvTh, 239-257; W. Grundmann, "σὺν - μετά , κ.τ.λ., " TWNT, vol. VII (1964), 766-798; etc.

[2] The Epistle of Paul to the Romans ⁄ MNTC (Fontana books, London & Glasgow: Collins Clear-type Press, 1963)⁄, on 6:8. For a summary on the relationship between the two formulae, see E. Best, op. cit., p. 62. For literature on 'ἐν Χριστῷ ', cf. R. P. Martin, Carmen Christi, p. 290, note 1.

Along with these 'with Christ' formulas one should note also a rich material wherein σύν is combined with the verb. Of the more important ones, one should list συμπάσχειν (Rom. 8:17); συναποθνήσκειν (II Tim. 2:11); συσταυροῦσθαι (Rom. 6:6; Gal. 2:19); συνθάπτεσθαι (Rom. 6:4; Col. 2:12); συνεγείρειν (Eph. 2:6; Col. 2:12; 3:1); συζωοποιεῖν (Eph. 2:5; Col. 2:13); συζῆν (Rom. 6:8; II Tim. 2:11; II Cor. 7:3); συγκαθίζειν (Eph. 2:6); συνδοξάζεσθαι (Rom. 8:17); συμβασιλεύειν (II Tim. 2:12); συγκληρονόμος (Rom. 8:17 -noun); συμμορφίζεσθαι (Phil. 3:10); σύμμορφος (Rom. 8:29; Phil. 3:20 -noun); and σύμφυτος (Rom. 6:5 -noun).[1] A quick glance at these compounds will show that they are again either related one way or another to the suffering and death of Christ, or words which embody eschatological concepts.[2]

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[1] Cf. *art. cit.*, pp. 219-221.

[2] In his monograph, *Le sort des tréspassés d'après le Nouveau Testament* [*Cahiers théologiques de l'actualité protestante*, 9 (Neuchatel and Paris: Éditions Delachaux & Niestle S. A., 1945)], pp. 42 f., Menoud distinguishes three stages in the work of salvation. The first stage is the present life 'in Christ'; the second, the life after death 'with Christ'; and the third, the reconstitution of life at final consummation at parousia.

[3] Cf. C. K. Barrett, *The Epistle to the Romans* [*HNTC* (New York: Harper & Row, 1957)], p. 126. For detail, cf. E. Best, *op. cit.*, pp. 44-45; and W. Kramer, *op. cit.*, pp. 38 f.

[4] *Baptism in the Thought of St. Paul*, p. 173.

A close look at the origin of the σὺν Χριστῷ formula will exhibit the same close relationship between baptism and eschatology. According to M. Bouttier, σὺν Χριστῷ is ultimately extracted from ὑπὲρ ἡμῶν formula like gold from the ore. He writes, "si Jésus a vécu, s'il est mort, s'il est ressuscité pour nous, pour moi, nous étions, et j'étais donc avec lui, le Sauveur qui a récapitulé en lui-même la destination de l'homme."[1] The scriptural support for this interpretation is found in II Cor. 5:13-14. Here again there is evidence that one cannot deny the close link between baptismal death and eschatology, for they are all tied up with the Christ event. These 'with Christ' passages emphasize the fact that it is Christ's death, life - the risen life in which Christians share. To quote E. Best, "The 'with Christ' formula describes the origin of the Christian life."[2] It "suggests to us the inclusion of Christians in Christ; what happens to him - death, resurrection, etc. - happens to them; in this they are 'solid' with him."[3]

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[1] Cf. ibid. Schnackenburg rightly complains about Lohmeyer's too little attention paid to this material. Cf. also, M. Bouttier, op. cit., p. 43.

[2] Schnackenburg is tempted to assign expressions like συμβασιλεύειν and συγκληρονόμος to eschatological aspect, but decided against it on the ground that in each context the leading idea is union with Christ. See ibid., p. 174.

b. The Dying and Rising of Christ as Eschatological Event

It has been indicated that 'with Christ' is used both in a sacramental and an eschatological sense. In either case they are all based on the salvation events of the death and resurrection of Christ. Now, one may go a step further in saying that the events of the death and resurrection of Christ in themselves are eschatological events.[4] They are eschatological events in that they have effected the transition from this age to the age to come. In other words, that which should happen or take place on the end time has already happened at the death and resurrection of Christ.

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[1] *Op*. *cit*., p. 45. This theory and passage is quoted with approval by C. F. D. Moule in his most recent book, *The Phenomenon of the New Testament* [*SBT*, second series, no. 1 (London: SCM Press, 1967)], p. 29.

[2] *Op*. *cit*., p. 62.

[3] *Ibid*., p. 57.

[4] For the eschatological character of Pauline theology on baptism in general, see W. F. Flemington, *The New Testament Doctrine of Baptism* (London: S.P.C.K., 1964), pp. 69 ff.

The question arises as to whether the earlier 'thoroughgoing' or 'futuristic eschatology' of Johannes Weiss and Albert Schweitzer, or the 'realized eschatology' mostly identified with C. H. Dodd is more adequate to explain the death and resurrection of Jesus. Recent scholarship[1] actually shows that neither of them is adequate. Instead, it is the middle-of-the road position expounded, for example, by W. G. Kuemmel,[2] which does more justice to the New Testament teaching on this subject. It is the 'now' and the 'not yet' which characterized the New Testament eschatology. It is by Jesus' deeds and message, and, above all, his death and resurrection that the eschatological 'now' becomes reality. But there is a promise - the consummation 'not yet' realized. This relation between 'now' and 'not yet' is expertly eludicated in terms of promise and fulfilment. "Promise and fulfilment are therefore inseparably united for Jesus

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1. It is impossible here to discuss the merits of either position. For recent discussion and survey of this question, see Norman Perrin, The Kingdom of God in the Teaching of Jesus (London: SCM Press, 1963); Goesta Lundstroem, The Kingdom of God in the Teaching of Jesus, tr. by Joan Bulman (Richmond: John Knox Press, 1963); G. E. Ladd, Jesus and the Kingdom (New York: Harper and Row, 1964); A. L. Moore, The Parousia in the New Testament [Supplements to Novum Testamentum, vol. XIII (Leiden: E. J. Brill, 1966)], and Oscar Cullmann, Salvation in History, esp. pp. 28 ff.

2. Promise and Fulfilment, tr. by D. M. Barton [SBT, no. 23 (London: SCM Press, 2nd English ed., 1961)].

and depend on each other; for the promise is made sure by the fulfilment that has already taken place in Jesus, and the fulfilment, being provisional and concealed, loses its quality as a σκάνδαλον only through the knowledge of the promise yet to come."[1] The death and resurrection of Christ, which constitutes the foundation of baptism, is but one aspect of the New Testament eschatology. Baptism is not the gateway to the fully realized reign of God, but to a life which is related both to the present age and the age to come. This leads to another interesting feature of baptismal texts, namely the promise of the future life.

c. The Promise of Future Life

It is a well-known fact that, for Paul, even though baptism retains the double pattern of death and resurrection, he takes great care in handling the latter element. In his most important teaching on baptism in Rom. 6:1-14, the references to the resurrection of Christians are regularly in the future tense or imperative mood.[2] The question is how one interprets the future tense. The answer to this question is divided. Edvin Larsson's claim that while patristic exegetes tend to interpret συζήσομεν eschatologically, modern exegetes incline to take it in the present sense is an oversimplification.[3] Ed. Schweizer's recent article[1] reveals that, among modern scholars, there are more who prefer to interpret it eschatologically than those who take it in the present sense.

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[1] *Ibid*., p. 155.

[2] Cf. C. K. Barrett, *The Epistle to the Romans*, pp. 22 f.

[3] *Christus als Vorbild, eine Untersuchung zu den paulinischen Tauf-und Eikontexten* /*Acta Seminarii Neotestamentici*

J. M. Robinson[2] gives an illustration of the way in which one can begin with Paul's kerygmatic interpretation of baptism, overlook the so-called eschatological reservation,[3] and end up with a triumphant emphasis upon salvation as already achieved. Referring to Rom. 6:3 ff. Robinson says, "But when one looks more carefully one notes that although Paul speaks in the perfect on our having experienced baptismally Jesus' death, he speaks in the future of our *going to* experience his resurrection, vss. 5 and 8, with eternal life the goal, vs. 22."[4] Calling attention to this 'eschatological reservation' in the Pauline teaching on baptism does serve as an important corrective to the existential interpretation of Pauline eschatology. Robinson did in fact refer to the oversight of this 'eschatolo-

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Upsaliensis, 23, (Lund: C. W. K. Gleerup, Kopenhagen: Ejnar Munksgaard, 1962)/, p. 71.

[1] "Die 'Mystik' ...," p. 247, note 42.

[2] "Kerygma and History in the New Testament," *The Bible in Modern Scholarship*, ed. by J. P. Hyatt (New York & Nashville: The Abingdon Press, 1965), pp. 114-150.

[3] Robinson identified the phrase 'eschatological reservation' as from E. Kaesemann, but did not refer to the source. It is taken from the latter's article "Zum Thema der urchristlichen Apocalyptik," *Exegetische Versuche und Besinnungen*, 2. Band, pp. 105-131. The reference of the phrase appears in p. 127.

[4] *Art. cit.*, p. 122. Italics Robinson's. It should be pointed out that the verbs referring to Jesus' death are in most cases aorist, not perfect tense.

gical reservation' in Erich Dinkler's article "Zum Problem der Ethik bei Paulus; Rechtsnahme und Rechtsverzicht bei Paulus (I Kor. 6, 1-11)",[1] where the latter maintains, "The eschatological promise pointing into the future has already (!) created the eschatological existence of the Christian here and now."[2] Robinson's insistence of the futuristic resurrection emphasized in the Pauline theology of baptism also has merits to the extent that, in the majority of σὺν Χριστῷ texts, the resurrection of Christian with Christ and his possession of new life are regarded as future (cf. Rom. 6:5, 8; 8:17; II Cor. 4:14; 13:4; Phil. 3:21; I Thess. 4:14-17).[3]

There are, however, few passages in which new life is regarded as already existing, though not fully realized, in the life of Christian (cf. Gal. 2:20; Col. 2:12-13; Eph. 2:4-5). Robinson was able to escape from the difficulty by apparently considering passages like Col. 2:12-13 and Eph. 2:5-6 as products of the 'Pauline school'.[4] Even when one allows Robinson his prerogative to assign these two passages to the 'Pauline school', he can still be guilty of blinding himself to the fact that some form of new life is already existing, as is clear in Rom. 6:4. Indeed in his response to Robinson's article, D. M. Stanley correctly states, "the passage (Rom. 6:3 ff.) implies the Christian's participation _in some real sense_, in the resurrection of Christ."[1] The imperative in Rom. 6:11 appears to demand this: "So you also must consider yourselves dead to sin and alive to God in Christ Jesus" (RSV).

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[1] *ZTK*, XLXX (1952), 167-200.

[2] Quoted in Robinson, *art*. *cit*., p. 123. It should be noted that this line of interpretation is essentially that of R. Bultmann. See *History and Eschatology, the Presence of Eternity* (New York: Harper & Row, Harper Torchbooks, 1962), chap. iv, pp. 38 ff.

[3] W. T. Hahn, *Das Mitsterben und Mitauferstehen mit Christus bei Paulus, ein Beitrag zum Problem der Gleichzeitigkeit des Christen mit Christus* (Guetersloh: C. Bertelsmann, 1937), discusses these texts not in terms of any temporal or spatial significance, but in terms of contemporaneity.

[4] Cf. *art*. *cit*., p. 125.

It is apparent that even though Christian participation in Christ's resurrection and possession of new life are cast predominantly in the future tense, in some cases they are regarded as the possibility or even the reality of the present. Obviously there is that characteristic tension between 'even now' and 'not yet', and any attempt to neglect or cut loose this tension is doomed to failure. The comment of the Special Commission on Baptism of the Church of Scotland is quite fitting here:

> It is necessary to speak in this double manner of our resurrection as something which in one sense has happened already, and in another has still to happen; for on the one hand Christ is risen, and since we participate in this we are risen with Him, but on the other hand He will come again to consummate His work, and until

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[1] See the response to his address in J. P. Hyatt, ed., _op. cit._, p. 154. Italics Stanley's. Cf. also D. M. Stanley, _Christ's Resurrection_, p. 185.

> that consummation there can be no final resurrection, no fully achieved transfer from the old creation to the new. Baptism, like the gift of the Spirit, is an effective sign and pledge of the ultimate resurrection.[1]

The intention of the above discussion is to show that the baptismal hymn in II Tim. 2:11-12a is in complete agreement with the Pauline theology of baptism, especially that exemplified in Rom. 6:3 ff. The hymn is decidedly eschatological. The fact that the baptismal hymn is eschatological indicates not only its faithfulness to the Pauline tradition,[2] but also the consistency of the belief and outlook of the author of the Pastorals.

Like other New Testament writers, the author of the Pastorals believes the future salvation to be partially realized in the present. Eternal life is sometimes an event that has already happened, and a present possession (cf. I Tim. 4:16; 6:12; Tit. 3:5). But the future outlook is incontestably more pronounced (Tit. 3:7; II Tim. 1:1; 4:8, 18; I Tim. 6:14; etc.). In this connection, it is indeed surprising to see that C. K. Barrett[3] quotes with approval the following words from R. Bultmann concerning the eschatology of the Pastorals: "The paradox of Christian existence - a new existence within this old world (Tit. 2:12) - is here grasped: in other words the qualitative (and not merely chronological) sense of the Christian's 'betweenness' is grasped."[1] In fact it is the 'temporal sense' rather then the 'qualitative sense' of the Christian's 'betweenness' which is more evident in the Pastorals. This is to say, while retaining the realized aspect of eschatology, the author of the Pastorals is specially at pains to emphasize the futuristic aspect of it. Two illustrations will suffice to make this point.

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[1] The Biblical Doctrine of Baptism, T. F. Torrance, convenor (Edinburgh: The Saint Andrew Press, 1960), p. 28.

[2] On the making of Pauline traditions in the Pastorals, cf. R. Bultmann, Theology of the New Testament, tr. by Kendrick Grobel, vol. II (New York: Charles Scribner's Sons, 1955), pp. 183 ff.

[3] Cf. The Pastoral Epistles, p. 24.

The oversight of the so-called 'eschatological reservation', the insistence on the 'already' and the abandonment of the 'not yet', apparently occurred at the time of the writing of the Pastorals. Hymenaeus and Philetus "have swerved from the truth by holding that the resurrection is past already" (II Tim. 2:18, RSV). It is quite possible that when the author quotes the baptismal hymn (II Tim. 2: 11-12a) he is using it as some sort of a 'safe formula' to counter the heresy.[2] "If we have died with him, we _shall_ also live with him; if we endure, we _shall_ also reign with him" (II Tim. 2:11-12a, RSV).

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[1] _Ibid_., p. 185. It is curious to note that Bultmann, in enumerating the non-Pauline features of the Pastorals, lists the dying and living with Christ as one of the four. See _Theology of the New Testament_, vol. II, p. 186.

[2] Cf. J. M. Robinson, _art_. _cit_., p. 123; and C. Spicq, _op_. _cit_., _ad_ _loc_.

Another example also occurs in the context of a πιστὸς ὁ λόγος saying. W. L. Lane[1] proposes that the reference to the forbidding of marriage and the abstinence from foods is to be explained on the basis of I Tim. 4:8. In Lane's view the statements in I Tim. 4:1-3 are most intelligible on the assumption that, according to Hymenaeus and Philetus, by virtue of Christ's resurrection "the Christian community had been projected into the age to come."[2] Furthermore, they taught that the resurrection lay in the past, and therefore Jesus' statement that in the resurrection men neither marry nor give their children in marriage required that marriage cease. The call to the abstinence from foods is to be understood in the same basis. This is to say that the assertion of the resurrection as an already accomplished fact presupposes the concept of the age to come "when death is abolished and the qualities of resurrection life are in force."[3] That this is precisely what lies behind the thoughts of the false teachers is suggested by the affirmation that "while holding training is of some value, godliness is of value in every way, as *it holds promise for the present life and also for the life to come*" (I Tim. 4:8 RSV). This last phrase may very well be the clue to the whole passage here, as claimed by Lane. It was the distinction between the present experience of life and that after parousia which the false teachers apparently failed to recognize. That this distinction is of paramount importance is clear from the formula of attestation appended to the saying: πιστὸς ὁ λόγος καὶ πάσης ἀποδοχῆς ἄξιος. According to W. L. Lane's plausible solution, then, the false teachers' heresy is due to their 'over-realized eschatology'. But, consistent with his general outlook, the author of the Pastorals resists vehemently this brand of 'over-realized eschatology'.

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[1] "I Tim. IV. 1-3. An Early Instance of Over-Realized Eschatology," *NTS*, XI (1964-65), pp. 164-167.

[2] *Ibid*., p. 166.

[3] *Ibid*.

To sum up, Christian baptism is an eschatological event. Christian's participation in the death and resurrection of Jesus is an eschatological act itself. Furthermore, the sacramental death suffered with Christ at the moment of baptism enables one to share Christ's life in the future, and the sharing of Christ's reign in the future is made sure by one's present endurance. Albert Schweitzer's comment on the difference between Pauline sacraments and mystery religion is especially a propos here:

> The most important point to notice is that everywhere in the Pauline sacraments the eschatological interest breaks through ... That which in the near future is to become visible reality, they make in the present invisibly real by anticipation ... In Paul the sacraments have temporal boundaries. Their power is derived from the events of the last times ... separated from eschatology, the Pauline sacraments would become meaningless and ineffectual. They are confined to the time between the resurrection of Jesus and His parousia, when the dead shall arise. Their power depends on the

> present, and also on the future, fact. In this sense they are 'historically' conditioned.[1]

2. Baptism and Ethics

It is generally recognized that baptism in the apostolic church is a religious and moral or ethical act.[2] It is also well-known that there is an interplay of indicative and imperative in the baptismal contexts. The classical case is, of course, in Rom. 6, where Paul speaks of the indicative of our having died with Christ as the basis for the imperative to put to death sin in our lives.[3] Paul's ethical motives are not in terms of 'follow Jesus and do your best', "but in terms of death and the new life which stems from union with the risen Lord."[1] The significance of Pauline baptism lies in the Christians' participation in the death and resurrection of Christ. "The death of the baptized is a death to _sin_ and the life is life _in_ God, a life _after_ God, a life _for_ God."[2] It is all the more instructive that in the Pauline parenesis in the Epistles what happened in baptism is usually repeated (cf. Col. 3: 3 ff.; Rom. 6:3 f.; 11 ff.; Gal. 2:10; II Cor. 4:10; etc.). In Guenther Bornkamm's words, "Nichts anderes als Mit-Christus-Sterben (nun eben ein Leben hindurch), nichts anderes als In-Christus-Leben (nun eben dieses Leben hindurch), nichts anderes als das Anziehen des Herrn Jesus Christus ist der Inhalt der Mahnung."[3] It is in this sense that one can readily concur with the formulation: "Die Taufe ist die Zueignung des neuen Lebens, und das neue Leben ist die Aneignung der Taufe."[4]

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[1] Paul and His Interpreters, a Critical History, tr. by W. Montgomery (New York: Schocken Books, 1964), pp. 216 f.

[2] Cf. G. R. Beasley-Murray, op. cit., pp. 284 ff. and R. Schnackenburg, Baptism in the Thought of St. Paul, pp. 187 ff.

[3] See also Col. 2:12; 3:1-4. Cf. also J. M. Robinson, art. cit.; and Guenther Bornkamm, "Taufe und neues Leben (Roem. 6)," Das Ende des Gesetzes, pp. 34-50, esp. pp. 34 f.; etc. Ed. Larsson, op. cit., has a section entitled "Tauftheologie und Nachfolgegedanke" on every Pauline 'Tauftext' he discusses (Rom. 6:1-11; Col. 2:11-3:4; Gal. 2:19 f.; Eph. 2:4-7). The idea to put sin to death is in line with the observation that baptism involves judgment. God's judgment upon sin was executed in the baptism of death which Christ underwent. Cf. C. F. D. Moule, "The Judgment Theme in the Sacrament," The Background of the New Testament and Its Eschatology (Studies in Honour of C. H. Dodd), ed. by W. D. Davies and D. Daube (Cambridge: The University Press, 1964), pp. 464-481. The most recent and detailed study of dying and rising with Christ as the basis of new life is that by R. C. Tannehill, Dying and Rising with Christ, a Study in Pauline Theology [Beiheft ZNW, 32 (Berlin: Alfred Toepelmann, 1967)].

It has already been noted that even though the resurrection with Christ to resurrection life is not explicitly mentioned as already existing in Rom. 6:3 ff., as in Col. 2:12-13 and Eph. 2:4-5; it is clearly implied. If it were not so the statement such as "we were buried therefore with him by baptism into death, so that as Christ was raised from the dead by the glory of the Father, we too might walk[1] in newness of life" (Rom. 6:4, RSV) would be meaningless. This same ethical implication of baptism also appears in II Tim. 2:11-12a albeit less conspicuously. The graphic picture of the movement of thought will help to clarify the case in point.

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[1] Cf. R. P. Martin, _Worship in the Early Church_, p.104.

[2] G. R. Beasley-Murray, _op_. _cit_., p. 286. Italics Beasley-Murray's.

[3] "Taufe und neues Leben," p. 47.

[4] _Ibid_., p. 50.

$$\begin{tikzcd}
\text{συναπεθάνομεν} \arrow[r] & \text{συζήσομεν} \arrow[dl, dotted] \\
\text{ὑπομένομεν} \arrow[r] & \text{συμβασιλεύσομεν} \\
\text{συναπεθάνομεν} \arrow[d, dotted] & \text{συζήσομεν} \arrow[d] \\
\text{ὑπομένομεν} & \text{συμβασιλεύσομεν}
\end{tikzcd}$$

The solid line represents natural or logical movement of thought. The dotted line stands for the implicated relationship or significance of the thoughts involved. Now, logically one would expect a συνηγέρθημεν or even a περιπατήσωμεν somewhere between συναπεθάνομεν and ὑπομένομεν, but, since in the present form this is but a fragmentary two-lined baptismal hymn, no systematic elucidation of baptismal theology can be expected. Nevertheless, the use of ὑπομένομεν here is both eschatologically and ethically orientated. It is eschatologically orientated in that the present life of hopeful endurance is not only the proleptical manifestation of the future resurrection life, but also the condition for the Christian's participation in Christ's reign after the parousia. It is proleptical in the sense that the power of the future resurrection is, as it were, already operative in advance, were it not so the present life of hoping endurance is not only meaningless but also impossible. In other words, ὑπομένομεν here is explicable only with the thought of resurrection to new life implied. It is ethical in that it is regarded as one of the basic Christian virtues. In fact its ethical significance is nowhere more evident than its appearance alongside the decisive Christian attitudes of faith and love in I Tim. 6:11; II Tim. 3:10; and Tit. 2:2.

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[1] It should be observed that the verb περιπατήσωμεν is an aorist subjunctive.

The ethical implication of this baptismal hymn in II Tim. 2:11-12a then should be considered as in complete agreement with the general outlook of the New Testament, and especially Pauline, baptismal parenesis.[1] As one would expect, the ethical significance of baptism is always stressed within the compass of the Pastorals. The baptismal confession of the kerygma[2] is supplemented by a charge to keep certain basic ethical obligations in I Tim. 6:12 ff.:

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[1] For a survey of the relationship between baptism and ethics in the New Testament, see G. R. Beasley-Murray, *op. cit.*, pp. 284 ff. For the ethical significance of the baptism of John, see Neville Clark, *An Approach to the Theology of the Sacraments* [*SBT*, 17 (London: SCM Press, 1956)], pp. 10 f.

[2] The majority of modern scholars take ὡμολόγησας την καλὴν ὁμολογιαν in I Tim. 6:12 ff. as referring to baptismal confession. For other proposals, cf. C. K. Barrett, *The Pastoral Epistles*, *ad loc.*, and G. R. Beasley-Murray, *op. cit.*, pp. 204 ff.

> Fight the good fight of the faith: take hold of the eternal life to which you were called when you made the good confession in the presence of many witnesses ... I charge you to keep the commandment unstained and free from reproach until the appearing of our Lord Jesus Christ. (RSV)

Again, the baptism as a παλιγγενεσία ,[1] a new birth or regeneration, is inescapably involved in the showing forth of its fruits in daily life,[2] as another πιστὸς ὁ λόγος saying in Tit. 3:5 ff. shows. In conclusion, the author of the Pastorals agrees that the sharing of baptismal death with Christ without living out the baptismal life of hoping and loyal endurance in faith and obedience is a contradiction in terms.

3. Baptism, Christology, and Kerygma

a. Baptism and Christology

That it is by no means an easy task to classify or distinguish a baptismal hymn from a Christological one is well-known. The difficulty is probably due to the fact that the *Sitz im Leben* of many Christological hymns and homologiai is to be located in the rite of baptism. Even the familiar passages like Col. 1:15 ff.,[1] Phil. 2:5 ff.,[2] and I Tim. 3:16,[3] which are usually regarded as Christological by general consensus, have been taken to be baptismal hymns by such scholars as E. Kaesemann,[4] J. Jervell,[5] and H. F. G. Swanston.[6] W. Kramer[7] suggests that the homologia was originally connected with baptism. Wilhelm Maurer[8] stresses that the credal declaration in primitive Christianity is inseparable from the sacraments. Not all the scholars will agree to this claim,[9] but it can be taken as an indication of the close relationship between baptism and homologiai which may be regarded as the beginning of early church Christology.

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[1] For the use of this term, see J. Ysebaert, *Greek Baptismal Terminology, Its Origins and Early Development* (Nijmegen: Dekker & Van de Vegt, 1962), pp. 89 ff., esp. pp. 90 ff. For the Christian use of the term, in distinction to mystery cults, see the Church of Scotland, *op. cit.*, pp. 32 ff.; and R. Schnackenburg, *Baptism in the Thought of St. Paul*, pp. 10 ff. For other literature, see Arndt-Gingrich, *op. cit.*, *sub voce*.

[2] Cf. the Church of Scotland, *op. cit.*, p. 35.

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[1] Cf. H. J. Gabathuler, *op. cit*.

[2] Cf. R. P. Martin, *Carmen Christi*.

[3] Cf. R. P. Martin, "Aspects of Worship."

[4] See his "A Primitive Christian Baptismal Liturgy," and "Kritische Analyse."

[5] Cf. *Imago Dei, Gen. 1, 26f, im spaetjudentum, in der Gnosis und in den paulinischen Briefen* /FRLANT, N. F., 58 (Goettingen: Vandenhoeck & Ruprecht, 1960)/.

[6] *The Community Witness, an Exploration of Some of the Influences at Work in the New Testament Community and Its Writings* (New York: Sheed and Ward, 1967), p. 172 ff.

[7] Cf. *op. cit*., p. 70. He admits that its use did not remain confined to baptism.

[8] See his *Bekenntnis und Sakrament, ein Beitrag zu Entstehung der christlichen Konfessionen*, Teil 1 (Berlin: Alfred Toepelmann, 1939). Maurer's thesis is accepted by G. Delling, see *op. cit*., p. 82. Cf. also Joseph Crehan, *Early Christian Baptism and the Creed, a Study in Ante-Nicene Theology* (London: Burns Oates & Washbourne, 1950).

[9] Oscar Cullmann warns against supposing that there is only one *Sitz im Leben* in the homologiai. He proposes five causes: 1. Baptism and catechumenism; 2. Regular worship (liturgy and preaching); 3. Exorcism; 4. Persecution; 5. Polemic against heretics. See his *The Earliest Christian Confessions*, pp. 18 ff. Cf. also V. H. Neufeld, *op. cit*., pp. 144 ff.

Admittedly there is no explicit Christology, whether it be functional or ontological, nor is there any trace of any homologia in the baptismal hymn in II Tim. 2:11-12a, yet the hymn is wholly Christo-centric. It is grounded solely on the work of Christ, specifically his death and resurrection. Some instructive observation of E. Best's with regard to the interpretation of the phrase σὺν Χριστῷ is appropriate here.[1] He notes that we never find in Paul the construction 'Christ with the believer', but always the reverse 'the believer with Christ'. This means that Christ occupies an important place as compared to the believer. When one says that A is travelling with B, then he at once implies that B is the more important person. From this observation Best concludes, "We have thus to deal, not with a mutual or reciprocal relationship between Christ and the believer, but with a very one-sided relationship. The Christian is with Christ in his death and resurrection; it is not Christ with the Christian."[2] It is thus evident that baptism is wholly Christo-centric. It is possible and effectual only on the basis of the accomplished work of Christ.

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[1] Cf. *op. cit.*, pp. 50 f. Cf. also E. Lohmeyer, *art. cit.*

[2] *Ibid.*, p. 50.

b. Baptism and Kerygma

The close relationship between the content of baptismal parenesis and that of kerygma has often been noted. There are at least two reasons why baptism and kerygma are so closely related to each other. First, there is an overlapping of content. Then, the ceremony of baptism is often the *Sitz im Leben* of the summarization of the content of faith. The extent of this early church kerygma is still hotly debated,[1] but there is no doubt that the double motif of death and resurrection constitutes the core of the proclamation. According to W. F. Flemington, Christian baptism is an outward expression of the Gospel, it is an outward embodiment of the apostolic preaching. "The (baptismal) rite gathers up into a significant deed the central fact of the apostolic message. Behind every baptism was the death and resurrection of Jesus, that act of God which opened the way into the New Age."[1] In this sense, baptism is, as it were, "the *kerygma* in action."[2]

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[1] For the most important work on this question, see C. H. Dodd, *The Apostolic Preaching and Its Development* (New York: Harper & Brothers, 1962). For articles related to this question, see B. M. Metzger, *Index to Periodical Literature on Christ and the Gospels* [*NTTS*, VI (Grand Rapids: Wm. B. Eerdmans, 1962)], items 7500-7525; *idem*, *Index to Periodical Literature on the Apostle Paul* [*NTTS*, I (Leiden: E. J. Brill, 1960)], items 1314-1328 and 2831; and A. J. and M. B. Mattill, *A Classified Bibliography of Literatures on the Acts of the Apostles* [*NTTS*, VII (Leiden: E. J. Brill, 1966)], items 2220-2338. Mattill failed to include B. Gaertner's *The Areopagus Speech and Natural Revelation* [*Acta Seminarii Neotestamentici Upsaliensis*, 21 (Lund: C. W. K. Gleerup, 1955)], see pp. 26 ff. Cf. also Ed. Schweizer, "Concerning the Speeches in Acts," *Studies in Luke-Acts* (*Paul Schubert Festschrift*), ed. by L. E. Keck and J. L. Martyn (New York and Nashville: The Abingdon Press, 1967), pp. 208-216. For works on the kerygma in I Cor. 15: 1 ff., see A. M. Hunter, *op. cit*., pp. 15 ff.; E. Lichtenstein, "Die aelteste christliche Graubensformel," *Zeitschrift fuer Kirchengeschichte*, XLIII (1950), 4-74; R. H. Mounce, *The Essential Nature of New Testament Preaching* (Grand Rapids: Wm. B. Eerdmans, 1960), pp. 88 ff.; B. Gerhardsson, *op. cit*., pp 295 ff.; Klaus Wegenast, *Das Verstaendnis der Tradition bei Paulus und in den Deutropaulinen* [*WMANT*, 8 (Neukirchen: Neukirchener Verlag, 1962)], pp. 52 ff.; Ulrich Wilkens, *Die Missionsreden der Apostelgeschichte* [*WMANT*, 5 (2. Aufl., Neukirchen: Neukirchener Verlag, 1963)], pp. 73 ff.; W. Kramer, *op. cit*., pp. 19 ff.; J. Jeremias, *The Eucharistic Words of Jesus*, rev. ed., tr. by Norman Perrin (New York: Charles Scribner's Sons, 1966), pp. 101 ff.; Juergen Roloff, *Apostolat-Verkuendigung-Kirche, Ur-*

The close relationship between baptism and kerygma is also exemplified in the fact that the rite of baptism is often the *Sitz im Leben* of the proclamation of the content of faith. Since the double motif of death and resurrection of Christ constitutes the core of the content of faith, one would expect to find it at the ceremony of baptism where

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sprung, Inhalt und Funktion des kirchlichen Apostelamtes nach Paulus, Lukas und den Pastoralbriefen (Gerd Mohn: Guetersloher Verlaghaus, 1965), pp. 45 ff.; H. Conzelmann, "On the Analysis of the Confessional Formula in I Corinthians 15:3-5," *Interpretation*, XX (1966), 15-25= originally published in *EvTh*, XXV (1965), 1-11; E. Kaesemann, "Konsequente Traditionsgeschichte?" *ZTK*, LXII (1965), 137-152; and J. M. Robinson, *art. cit.*, esp. pp. 121 ff. On the criticism of the relationship between kerygma and didache, especially the theory exemplified in C. H. Dodd, see R. C. Worley, *Preaching and Teaching in the Earliest Church* (Philadelphia: The Westminster Press, 1967).

[1] *Op. cit.*, p. 73. Cf. also pp. 37 ff.

[2] *Ibid.* Cf. also G. R. Beasley-Murray, *op. cit.*, p. 133. Neville Clark, *op. cit.*, p. 22, agrees in principle with Flemington's formulation. However, he charges that Flemington seems to be guilty of reading back Pauline theology into the Acts.

this faith is expressed. It is likely that the candidate declares his faith, the content of which has been explained to him in catechical instructions.[1] Indeed the *locus classicus* of the Pauline theology on baptism (Rom. 6:3 ff.) is nothing other than the expansion or elaboration of the double motif of the death and resurrection of Jesus.

The baptismal hymn in II Tim. 2:11-12a should be regarded as an echo of the general outlook of the New Testament baptismal theology, especially Pauline. It is not only wholly Christo-centric, it is also grounded on the saving events of the death and resurrection of Jesus - the core and the basic content of the New Testament kerygma.

4. Baptism and the Church

In the New Testament, baptism is assumed to be the way of entry into the church (cf. Acts 2:38, 41; 8:13, 16, 36; 9:18; Rom. 6:3; I Cor. 6:11; 12:13; Gal. 3:27; Eph. 4:5; Col. 2:12; Tit. 3:5; I Pet. 3:21; etc.).[2] Of special importance are the passages in which the phrase εἰς Χριστόν is used. After careful investigation of these passages E. Best reached the conclusion that to be baptized into Christ is to become a member of the Christian community which is 'in Christ'.[1] "The phrase εἰς Χριστόν is to be interpreted by the phrase ἐν Χριστῷ."[2] Furthermore, "in the phrase βαπτίζειν εἰς Χριστόν, εἰς is to be given a 'local' or 'spatial' connotation" and "Χριστός is to be regarded as corporate personality," thus "those who are baptized *into* Christ are those who afterwards are *in* Christ."[3] A somewhat similar conclusion is reached by W. F. Flemington when he says, "Baptism in the New Testament was the gateway into the *koinonia*, the means whereby the believer was 'grafted into the Body of Christ's Church'."[4]

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[1] Cf. W. Kramer, *op*. *cit*., p. 64.

[2] Cf. C. F. D. Moule, *Worship in the New Testament*, p. 47; *idem*, *The Phenomenon of the New Testament*, p. 38; O. Cullmann, *Baptism in the New Testament* /SBT, 1 (London: SCM Press, 1961), pp. 23 ff.; and M. Bouttier, *op*. *cit*., pp. 35 ff.

If baptism is a gateway to the church and the koinonia whereby a believer is incorporated into that community, then baptism can be regarded as a 'social sacrament'.[5] To be sure, there is no such phrase as 'baptism into Christ', nor is there any explicit statement on the church as the Body of Christ found in this short baptismal hymn (II Tim. 2:11-12a), yet the societary character of baptism is certainly implied. It will be remembered that one of the characteristic features of the hymn is the use of first person plural; "If _we_ have died with him, _we_ shall also live with him; if _we_ endure, _we_ shall also reign with him; if _we_ deny him ... if _we_ are faithless ..."

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[1] Cf. *op*. *cit*., p. 70.

[2] *Ibid*.

[3] *Ibid*., p. 73.

[4] *Op*. *cit*., p. 127.

[5] The phrase is taken from H. F. G. Swanston, *op*. *cit*., p. 185. R. Bultmann's claim that sacrament neutralized the church's eschatology; and that one of the effects of the development of sacramentalism was that the interest of the believers was directed not so much to the universal eschatology, the destiny of the world, "as rather to the salvation of the *individual* soul; to it a blessed immortality is guaranteed by the sacrament"; does not seem to be applicable to the present baptismal hymn. For one thing, the escha-

This characteristic use of 'we' agrees with the thought and style of Rom. 6:3 ff. where the same 'we' style is used. Otto Michel[1] considers it likely that whereas the 'we' in Rom. 6:1-2 is only rhetorical, its use in vv. 4-8 is formal. This is to say, the 'we' style here betrays the language of a confession. It is possible that 'we' style is a common mode of expression in confessional statements, but it is more likely that, with the phrases like 'baptism into Christ' and 'baptized into one Body' in mind, the significance of 'we' is not merely stylistical. It probably refers to baptism as a societary or corporate act. Admittedly 'baptism into Christ' can also be personal, but a purely personal or rather private relationship to Christ cannot exist, for there can be no saving relation to Christ without the fellowship of the Christian community.[2]

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tology of the hymn has not been neutralized. The tension of 'even now' and 'not yet', or the temporal dimension is there real and true. For another, salvation is not individualistic, but what one might call societary. See R. Bultmann's discussion in _History and Eschatology_, esp. pp. 51 ff.

[1] _Der Brief an die Roemer_ [_KEK_, VI (10. Aufl. (Goettingen: Vandenhoeck & Ruprecht, 1955)], _ad loc_.

[2] G. R. Beasley-Murray, _op_. _cit_., pp. 279 ff.

5. Baptism and Soteriology

It is remarkable that, in one way or another, all relevant baptismal texts have to do with salvation, or at least the idea stands in the background.[1] The 'washing' in baptism is the precondition for inheriting the reign of God (I Cor. 6:11). In baptism 'we put on Christ', and we become through him participants and heirs in the blessing promised to Abraham (Gal. 3:27 ff.).[2] Furthermore, in baptism we are 'buried with Christ' and are raised with him to life which will be manifested in the end (cf. Rom. 6:4, 8; Col. 2:12.; and Col. 3:3 f.). The soteriological significance is also present in I Pet. 3:21, where one reads: "Baptism... saves you..."(RSV).

Following closely the saying in Rom. 6:8, the baptismal hymn in II Tim. 2:11-12a also regards the baptismal death as a prerequisite to sharing life with Christ. It is significant that the close relationship between baptism and soteriology also appears in the context of another πιστὸς ὁ λόγος saying, namely, Tit. 3:3 ff. It is the more striking in view of the fact that these two baptismal texts do not belong to the same tradition. The one in

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[1] See J. Duplacy, "Salvation by Faith and Baptism in the New Testament," *Baptism in the New Testament*, by A. George *et al*., tr. by David Askew (Baltimore: Helicon Press, 1964), pp. 115-158.

[2] J. Jervell, *op*. *cit*., p. 208, comments that baptism is the place in the experience of the early Christians where soteriology and ethics meet.

II Tim. 2:11-12a has as its foundation the death and resurrection of Christ, as that in Rom. 6:3 ff., whereas in Tit. 3:3 ff. baptism is spoken of in terms of regeneration and renewal of the Holy Spirit.[1] Nevertheless, they agree in emphasizing the soteriological significance of baptism. In Tit. 3:3 ff. it is God who *saved us* through Jesus Christ, and by the washing of regeneration and the renewal in the Holy Spirit that we might be justified by his grace and thus becomes *heirs in hope of eternal life*.[2] In II Tim. 2:11-12a, the sharing of Christ's life and his reign is dependent upon sharing his death at baptism and living out a life of hoping endurance in the present.

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[1] On the discussion on the hymnic character and theology of Tit. 3:3 ff., cf. H. B. Swete, *art. cit.*; G. R. Beasley-Murray, *op. cit.*, pp. 209 ff.; R. Schnackenburg, *Baptism in the Thought of St. Paul*, pp. 10 ff.; M.- E. Boismard, *Quatre hymnes baptismales dans la première épîtres de Pierre*, pp. 20 ff; and commentaries, esp. that of Dibelius-Conzelmann and J. Jeremias.

[2] Whether baptism is *necessary* for salvation is debated. G. R. Beasley-Murray warns against the use of the word 'necessary'. See *op. cit.*, pp. 296 ff.

CHAPTER V

DETAILED EXEGESIS OF VERSES 12b-13 OF THE HYMN

A. εἰ ἀρνησόμεθα. κἀκεῖνος ἀρνήσεται ἡμᾶς

1. Preliminary Considerations

a. Grammatical Observations

In agreement with the first two couplets of the hymn, this line also represents first class conditional sentence. The protasis has first person plural future indicative; and the apodosis, first person singular future indicative. Nigel Turner[1] notes that εἰ with future indicative sometimes conveys the feeling of definiteness and actual realization. "It is almost causal."[2] But he suggests that this rule is not applicable to II Tim. 12b, since here "the condition was surely conceived as no more than hypothetical."[3]

b. Possible Background of the Couplet

It has already been pointed out that the thought and the vocabulary are thoroughly Pauline in vv. 11-12a, but there is a shift in v. 12b. Both the thought and the vocabulary belong to the Gospels. The couplet is markedly reminiscent of Jesus' teaching in Mk 8:38, and especially in the tradition common to Mt and Lk.

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[1] In J. H. Moulton, *op. cit.*, vol. III, p. 115.

[2] *Ibid*.

[3] *Ibid*. Cf. also A. T. Robertson, *op. cit.*, p. 1007; and E. D. W. Burton, *Syntax of the Moods and Tenses in New Testament Greek* (3rd ed., Edinburgh: T. & T. Clark, 1955), # 253-256.

Mt 10:33	Lk 12:9
ὅστις δ'ἂν ἀρνήσεται με	ὁ δὲ ἀρνησάμενος με
... ἀρνήσομαι κἀγὼ αὐτόν...	... ἀπαρνηθήσεται

In view of the noticeable proximity, both in thought and vocabulary, to this dominical saying, the redactor of the hymn is not merely aware of such a saying. It is extremely probable that II Tim. 2:12b represents an improvization or a hymnic rendition of this saying. This conjecture gains considerable weight since Luke is believed to be the redactor of this hymn.[1]

2. Interpretation

a. εἰ ἀρνησόμεθα

It has been argued that the first two couplets of this hymn are baptismal. συναπεθάνομεν refers to the believer's participation of Christ's death at the moment of baptism. It has also been pointed out that the thoughts of the believer's participation in Christ's future life and reign, and of the present life of continued hoping and faithful endurance are in perfect accord with a baptismal context.

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[1] Cf. infra, pp. 288 ff. A. E. Humphreys asked rhetorically , "Is it not possible that this very phrase of the 'Oral Gospel' embodied in Matt. x. 33 may have already found a place in this earliest of hymns?" Op. cit., ad loc.

In fact it is reasonably certain that this portion of the hymn is composed on the basis of Paul's most profound teaching on Christian baptism as expounded in Rom. 6:3 ff.

Starting at v. 12b there is definitely a shift of thought. The thoughts of the possibility of apostasy under persecution and the faltering of faith come to the fore. These thoughts actually fit much better into the present context than that of the first two couplets. It is thus no wonder that the passage is sometimes regarded as a hymn composed in praise of martyrdom. The shift of thought and context would be explicable if the plausibility of redaction is recognized.

1) Lexical Observations[1]

ἀρνεῖσθαι should be regarded as one of the favorite words of the Pastorals. It appears in five different contexts.[2] The primary meaning of the verb is 'to say no'. Harald Riesenfeld[3] maintains that one can say 'no' in different ways or situations. One has to differentiate between

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[1] For a detailed study of this verb, see Harald Riesenfeld, "The Meaning of the Verb ἀρνεῖσθαι ," in *Coniectanea Neotestamentica*, XI (1947), 207-219; cf. also H. Schlier, "ἀρνέομαι ," *TDNT*, vol. I (1964), pp. 469-471; and Arndt-Gingrich, *op*. *cit*., *sub* *voce*.

[2] Namely, I Tim. 5:8, II Tim. 2:12 (bis), 13; 3:5; Tit. 1:16; 2:12. It is possibly the favorite word for Luke also as compared to other Gospels, since it appears in four different contexts (8:45; 9:23; 12:9; 22:57 - bis).

[3] *Art*. *cit*., p. 208.

(i) a negative answer to a request or offer, and (ii) a negative answer to a question. In the former case, it has to do with a subjective decision. When it is thus used the verb requires the meaning 'to refuse'. In the latter case, it has to do with an objective denial of a fact or a statement. The verb then would be in the sense of 'to disclaim' or 'to dispute (the reality of)'. There are ample examples of these usages among the classical authors.[1]

There is, however, a third category of meaning that the verb possesses.[2] In post-classical Greek ἀρνεῖσθαι often appears in the sense of 'to deny one's interest in something', 'to keep oneself negative to something in a proffered situation', 'not wanting to have anything to do with (something)', 'to deny all knowledge of', 'to deceive', etc. Of special importance is the use of the verb with a personal object. An example of this is found in Dionys. iv. 36, where one reads, "Mother, what has happened that you will not own your daughter?" (μῆτερ ἐμή. τί παθοῦσα τεὴν ἠρνήσαο κούρην;).[3] Riesenfeld also refers to the use of this verb with cultic or religious connotations in Lucian's *De morte Peregr.* xiii (vol. iii, p. 337):

> Further their first legislator persuaded
> them that they were all brothers of each

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[1] Cf. *ibid*. cf. also Liddell-Scott, *op*. *cit*., *sub voce*.

[2] Cf. H. Riesenfeld, *ibid*.

[3] *Ibid*. Eng. tr. Riesenfeld's.

> other, after once having sinned and sworn off their Greek gods (ἐπειδὰν ἅπαξ παραβάντες θεοὺς μὲν τοὺς Ελληνικοὺς ἀπαρνήσωνται) in order to worship their crucified sophist and to live according to his laws.[1]

Here there is no question of the Greek gods existing or not, but of man's subjective attitudes towards them. In Riesenfeld's opinion, the verb here has the sense of 'to abjure'.[2]

ἀρνεῖσθαι is employed in the LXX to translate the piel of כָּחַשׁ in Gen. 18:15; Wisd. 12:27; 16:16; 17:10; 4 Macc. 8:7; and 10:15.[3] The two occurrences in 4 Macc. belong to what Riesenfeld calls the third category of meanings in the sense of 'not wanting to have knowledge of ...'. It is used with the meaning of 'abandoning one's ancestral laws' in 8:7; and of 'abandoning one's place or position' in 10:15.[4] One use of the verb with religious connotation appears in Is. 31:7 where the compound ἀπαρνεῖσθαι is used:[5] "For in that day every one shall cast away his idols of silver and his idols of gold, which your hands have sinfully made for you(RSV)" (ἀπαρνήσονται οἱ ἄνθρωποι τὰ Χειροποίητα αὐτῶν τὰ ἀργυρᾶ καὶ τὰ χρῦσα). Here the use of ἀπαρνεῖσθαι does not seem to imply an objective denial of the idols (lit. made by hand, artificial) the silver and gold, rather it indicates that the people are denying their interest in, or approval of those religious objects.[1]

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[1] Ibid.

[2] Ibid.

[3] Cf. Hatch-Redpath, op. cit., sub voce.

[4] Cf. H. Riesenfeld, art. cit., p. 211.

[5] According to Riesenfeld, the compound does not distinguish itself, as to the meaning, from the plain verb. Ibid., p. 210. Cf. also H. Schlier, "ἀπαρνέομαι," p. 471.

In the New Testament, the classical sense of 'to say no', 'to deny', etc. is used. The antonym of this usage is ὁμολογεῖν.[2] It is used in the sense of 'to deny' in Lk 8:25; Acts 4:16; Jn 1:20; Tit. 1:16; etc., and 'to refuse' or 'to regret' in Heb. 11:24; Tit. 2:12; etc.

In addition to these two basic meanings there is a third meaning which combines the two in the sense of 'to deny'.[3] This concept is especially important in that it emphasizes the fact that the object whose claim is resisted or denied is a person. This meaning corresponds closely to H. Riesenfeld's third category of meanings. H. Schlier apparently supposes that this third meaning is peculiar to the New Testament.[4] Riesenfeld, however, regards the use of the verb in this sense as traceable to the profane

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[1] Cf. ibid.

[2] Cf. the discussion of ἀρνεῖσθαι as antonym to ὁμολογεῖν in V. H. Neufeld, op. cit., pp. 18 f. For the antithetical character of these two words in the N. T., cf. Mt 10:32, 33; Lk 12:9-10; Tit. 1:16; Jn 1:20; etc.

[3] Cf. H. Schlier, " ἀρνέομαι ," p. 469.

[4] Cf. ibid.

Greek.[1] The sense of the denial of Jesus is already evident in passages such as Acts 3:13; Jn 1:20; and Mk 14:47 f. The account of Peter's denial provides an interesting example of (ἀπ)αρνεῖσθαι with different shades of meaning. Where the verb is not followed by a personal object, it is used in the usual sense of replying in negative to someone's question. This is exactly what happened in Peter's answer to the maid's question : ὁ δὲ ἠρνήσατο λέγων· οὔτε οἶδα οὔτε ἐπίσταμαι συ τί λέγεις (Mk 14:67 f.). On the other hand, a subjective meaning is clearly indicated where the verb is followed by a personal object. This is seen in Mk 14:30, λέγω σοι ὅτι συ ... τρίς με ἀπαρνήσῃ .[2] Obviously a subjective denial in the sense of 'giving oneself out not wanting to have knowledge of' is used here.

It will be helpful at this point to pay some attention to H. Schlier's discussion on the constitutive elements in the concept of denial as used in the New Testament.[3] He argues that since the concept of denial relates primarily to a person, one can speak properly only of denying someone and not something (cf. Jn 13:38; II Pet. 2:1; I Jn 2:22 f.; etc.).[4] Furthermore, ἀρνεῖσθαι , as used in this sense, also "implies a previous relationship of obedience and fidelity."[1] This sense is observable in II Tim. 2:12 and Rev. 2:13; and 3:8. Finally, and most important of all, ἀρνεῖσθαι in many cases, involves unfaithfulness to the person of Jesus Christ (cf. Mt 10:33 and par.; Rev. 2:13; 3:8). This last sense naturally leads to what Riesenfeld calls a 'forensic sense' of refusing to recognize someone before others, or of denying solidarity towards somebody (cf. Acts 3:13 f.; Mt 10:33).[2] This sense can be extended to mean the surrender of faith in the sense of 'to apostatize' (cf. II Tim. 2:12), and further to the denial of Christian doctrine or faith, as it is often been so used in the writings of the Apostolic Fathers.[3]

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[1] Cf. art. cit., p. 219.

[2] Cf. also Mk 14:31, 72; Mt 24:34, 35, 37; Lk 22:61; etc.

[3] Cf. " ἀρνέομαι ," pp. 469 ff.

[4] Cf. ibid., for other references, including those of the Church Fatheres.

Mention should be made of another use of ἀρνεῖσθαι in the sense, not of denying some other person, but of one's own person. In this case, to deny oneself is to cease to be oneself, as in II Tim. 2:13 and Mk 8:34.

ii) Interpretation

In the lexical observations just made above, no detailed attention has been given to the use of the verb in the Pastorals. It would be instructive to pay some attention here.

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[1] *Ibid*., p. 470.

[2] Cf. *art*. *cit*., p. 214.

[3] For reference, see H. Riesenfeld, *art*. *cit*., p. 217; and V. H. Neufeld, *op*. *cit*., pp. 18 ff.

The first occurrence of the verb is in I Tim. 5:8. Whoever fails to provide for his relatives, and especially his family, he is said to have disowned his faith. Both H. Schlier[1] and H. Riesenfeld[2] agree in seeing this denial of faith as a form of ἀρνεῖσθαι Χριστόν. While not denying the validity of this interpretation, it is perhaps better to regard it simply as practical negligence of Christian faith. Riesenfeld also proposes to render the verb in II Tim. 3:5 in the same sense. He claims that this verse would be easier to understand if ἠρνημένοι is interpreted as 'those having denied Christ', or 'apostates'. In this case τὴν δύναμιν should be taken as *accusativus limitationis*: "having the outward mark of piety but (in reality) being apostates, if one thinks of the strength (essential for piety)."[3] Here again one wonders if it is not better, as in RSV, to render it "... holding the form of religion but denying the power of it." Another use of the verb without a personal object is found in Tit. 2:12. Rather than rendering the verb here as 'to deny' or 'to apostatize from',[4] it is better, with RSV and NEB, to translate it as 'to renounce irreligion'.

The verb is used with a personal object or thus implied in Tit. 1:16 and II Tim. 2:12-13 (thrice). In all these cases what Riesenfeld calls 'the Hellenistic meaning' of 'not wanting to know of' is most evident. In Tit. 1:16, the false teachers profess to know God but deny him by their deeds. Here, along with I Tim. 5:8 and II Tim. 3:5, one finds clear cases of the disparity between faith and practice. The false teachers were not accused of being immoral, but they were guilty of having failed to put faith into practice. Or, as H. Schlier puts it, "they held a wrong theory and practice of the relationship between γνῶσις and πράξις."[1] This unmistakable ethical connotation is more marked in II Tim. 2:12b. Schlier explains this in terms of a failure to do justice to the claim of one's neighbours. He writes, "This is clear from 2 Tim. 2:11 ff., where in a quotation (?) we find συναποθνῄσκειν and ὑπομένειν as opp. of ἀρνεῖσθαι. To deny Christ is not to be at His disposal to meet the needs and acknowledge the claims of one's neighbours. It thus follows that any unethical conduct may be described as a denial of Christ."[2]

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[1] "ἀρνέομαι," p. 470.

[2] *Art*. *cit*., p. 216.

[3] *Ibid*.

[4] Cf. *ibid*., p. 213.

From these cursory explorations one can readily agree with H. Riesenfeld when he maintains that the so-called 'Hellenistic meaning' of the verb, especially in the Pastorals, is quite evident.[1] But it is doubtful that one should and can follow him so far as to impose the sense of 'to apostatize' in texts such as I Tim. 5:8; II Tim. 3:5; and Tit. 2:12. It would be over-stating the case when the acts of disowning the faith by failing to provide for the family, etc., of denying the power of religion, and of denying God by deeds are in themselves taken as acts of denying Christ, or even of apostatization. They do not necessarily involve the subjective 'not wanting to have anything to do with', or 'not wanting to have any knowledge of' attitudes. Rather, they represent the non-appropriation or non-application of the believers' faith in Christ. In other words, these acts epitomize the failure of putting faith into action.

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[1] "ἀρνέομαι," p. 470.

[2] *Ibid*. The ethical connotation of this verb is not discussed by H. Riesenfeld.

The significance of the use of ἀρνεῖσθαι in the Pastorals is nowhere more evident than in the fact that other forms of denial, which involve impersonal objects, such as faith, religion, etc., are often manifestly connected with the central fact of the denial of Christ.

Returning now to II Tim. 2:12b, it should be noted that ἀρνησόμεθα is future tense. As a first class conditional sentence, the construction of v. 12b is classified as belonging to the class of 'determined as fulfilled' by

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[1] Cf. *art. cit.*, p. 216. In view of Riesenfeld's detailed study, E. K. Simpson's claim that the verb should be classed as a New Testament idiom can no longer be maintained. See *op. cit.*, on Tit. 1:16 and II Tim. 2:11 ff.

A. T. Robertson.[1] E. D. W. Burton maintains that εἰ with the future indicative belongs to the class of 'future supposition with more probability'.[2] However, as Nigel Turner has pointed out,[3] the feeling of definiteness and actual realization is ruled out in this case since the condition is conceived as no more than hypothetical.

Even though translations , such as KJV, Moffatt, RSV, NEB, etc., render ἀρνησόμεθα in the present tense, which is grammatically correct, virtually all commentators agree that, in order to bring the sense out, it would be better to render the phrase as 'if we shall deny him'.[4] But the opinions are varied as to the exact significance of the future tense. The following are some of the examples:

Probably the oddest suggestion is that made by R. C. H. Lenski. He claims that the condition still "visualizes reality and is not changed to potentiality: 'if we should deny', even though Paul refers to Timothy and to himself."[5] He continues, "the future tense is in place because both are now nobly confessing."[6]

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[1] Cf. *op. cit.*, p. 1007.

[2] Cf. *op. cit.*, p. 104.

[3] Cf. *op. cit.*, p. 115.

[4] Cf. *ibid.*, p. 105; W. Hendriksen, *op. cit.*, *ad loc.*; H. Rolston, *op. cit.*, *ad loc.*; etc.

[5] *Op. cit.*, *ad loc.*

[6] *Ibid.*

C. J. Ellicott maintains that the future "conveys the idea of the ethical possibility of the action."[1] This opinion is shared by A. E. Humphreys when he writes, "the future there (Mt 10:32, 33) and here indicates 'ethical possibility', i.e. what can and may take place viewed speculatively."[2] Essentially the same interpretation is offered by J. H. Bernard, even though he phrases it differently. "The tense ἀρνησόμεθα has in the third clause been made *future*, to make a mere contingency, improbable in itself and to be deprecated."[3]

Since the condition is no more than hypothetical in this particular instance, the denial of Christ by his followers is best taken to be possible but improbable.

The next question which demands some attention is, what does ἀρνεῖσθαι mean in this particular context? The opinions of scholars are divided. KJV, RSV, and NEB accord in rendering the verb 'to deny'. This is the rendering favoured by the majority of commentators. This meaning seems quite appropriate here. It retains the verb's basic meaning prevalent in the New Testament. However, in this particular context, a more precise meaning can be pressed.

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[1] *Op. cit., ad loc.*

[2] *Op. cit., ad loc.*

[3] *Op. cit., ad loc.* Italics Bernard's. H. Rolston, *op. cit., ad loc.*, writes, "it (future tense) seems to suggest that denial of Christ by his followers is not very likely."

Another good translation is that by Moffatt. He renders the verb 'to disown'. This rendering is adopted by J. N. D. Kelly[1] and JB. "To disown' involves an interruption or cessation of solidarity between the followers and Christ. Here again the context seemsto warrant a stronger formulation of the sense.

ἀρνεῖσθαι here implies, in H. Schlier's words, "a previous relationship of obedience and fidelity. It can take place only where there has first been acknowledgement and commitment."[2] It should be observed that this verb appears in the context saturated with thoughts and vocabulary of sufferings and martyrdom. It is used in contrast to such words as ὑπομένειν and πιστός. It is used almost as a synonym for ἀπιστεῖν.[3] It is therefore desirable, with H. Riesenfeld,[4] to regard ἀρνεῖσθαι here as an act of surrendering one's faith, thus 'to apostatize'. This rendering is preferrable not only because it brings out a stronger sense called for in this particular context, but also because it conveys the public or declarative character of the verb quite apparent and also intelligible in the situation in which one is confronted with suffering under persecution, and even the possibility of martyrdom. Whether one agrees with J. E. Huther's suggestion that ἀρνεῖσθαι here refers to the verbal denial of Christ or not,[1] the pressing of the declarative or public character of the verb seems to be warranted in this context. The meaning of the phrase then is : 'if we should apostatize'.

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[1] *The Pastoral Epistles*, *ad* *loc*.

[2] "ἀρνέομαι," p. 470.

[3] H. Solier, *ibid*., equates ἀρνεῖσθαι with ἀπιστεῖν. Robert Falconer, *op*. *cit*., *ad* *loc*. also maintains that these two verbs are 'synonymous'.

[4] Cf. *art*. *cit*., p. 215. E. K. Simpson, *op*. *cit*, *ad* *loc*., writes,"momentary treason may (alas!) overtake even a fervid Peter; but final apostasy casts a far more darkling pall over the guilty offender."

b. κἀκεῖνος ἀρνήσεται ἡμᾶς

The position of κἀκεῖνος is definitely emphatic. It is probably best to render:'he on his part also...'

ἀρνεῖσθαι in the first colon of this couplet is rendered 'to apostatize', but the same sense cannot be extended to the second colon. KJV, RSV, and NEB again agree in retaining the same 'to deny' as in the first colon. The meaning here is certainly "he will not recognize us as His own,"[2] thus the rendering suggested by Moffatt and JB, namely, 'to disown' seems to be able to convey a more precise sense. J. H. Bernard argues, "not every weakness of faith will call down the awful judgment ἀρνήσεται ὑμᾶς; for man's faith in God is not the measure of God's faithfulness to man,"[1] yet to apostatize against Christ is no mere 'weakness of faith', it is an open negation of one's knowledge of Christ and a subjective severance of his solidarity with him. The consequence of apostatization is graphically pictured in the parable of the sheep and the goats in Mt 25:31-46, and in the dominical saying in Mt 10:33 and Lk 12:9.

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[1] Cf. *op. cit.*, *ad loc*.

[2] J. E. Huther, op. cit., *ad loc*. Cf. also J. N. D. Kelly, *The Pastoral Epistles*, *ad loc*.

The act of disowning Christ has eschatological consequences. Those who apostatize against Christ will call down the awful judgment of Christ's disowning of them at the parousia. The meaning of this couplet is now clear: "If we should apostatize, he also will disown us."

B. εἰ ἀπιστοῦμεν, ἐκεῖνος πιστὸς μένει,
ἀρνήσασθαι γὰρ ἑαυτὸν οὐ δύναται.

1. Preliminary Considerations

a. Grammatical Observations

Both protasis and apodosis have present tense. At first sight it will be very easy to classify v. 13ab, along with the first three couplets of the hymn, as first class conditional sentence.[2] However, E. D. W. Burton regards v. 13ab as a 'concessive sentence'. According to his definition, a concessive clause is "a protasis that states a supposition the fulfilment of which is thought of or represented as unfavourable to the fulfilment of the apodosis."[1] In other words, a concessive sentence represents the apodosis as fulfilled in spite of the fulfilment of the protasis.[2] This is to say, unlike a conditional sentence, the fulfilment of the apodosis is not contingent upon the fulfilment of the protasis. It should be observed that on the use of moods and tenses concessive clauses follow in general the rules for conditional clauses.[3] Burton also points out that the New Testament instances of concessive clauses corresponding to the fifth class of conditional clauses, namely, the present general supposition, are few, and the concessive force is not strongly marked. Of the examples he lists only II Tim. 2:5 and II Tim. 2:13.[4]

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[1] Op. cit., ad loc.

[2] This is exactly what has been done by W. Hendriksen. See op. cit., ad loc.

b. Possible Background of V. 13

Strictly speaking v. 13c is an appendage intended to complete the thought of v. 13b, thus it cannot be properly understood without taking v. 13 together as a whole. The teaching of v. 13 is derivable both from the Old Testament and the New Testament. In Deut. 23:19 one reads, "God is not man, that he should lie, or a son of man that he should repent." (RSV) The same thought occurs again in I Sam. 15:29. In the New Testament, the affinity of thought is most apparent in Rom. 3:2 f. Note especially v. 3: "What if some were unfaithful? Does their faithlessness nullify the faithfulness of God? ..."(RSV. Cf. also Heb. 6:17 ff.; Tit. 1:2; I Jn 1:9; etc.)

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[1] *Op. cit.*, p. 112.

[2] Cf. *ibid*.

[3] Cf. *ibid*., p. 114.

[4] Cf. *ibid*., p. 115.

Hans Conzelmann[1] cites a good parallel from the Manual of Discipline XI: 11 f.:

> But for me, if I falter - the mercies of God
> are my salvation for ever;
> And if I stumble in the iniquity of flesh,
> My judgment is with the righteousness of God,
> which shall endure for ever.[2]

It is impossible to pinpoint exactly from which source the redactor of the hymn derives his thought, but it is at least evident that the concept of the faithfulness of God is not something original to him.

2. Interpretation

a. εἰ ἀπιστοῦμεν

The most important question connected with this clause is to determine which rendering would best bring out the meaning of ἀπιστεῖν is this particular context. But before this question can be persued, it will be helpful to make some lexical observations.

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[1] In Dibelius-Conzelmann, *op*. *cit*., *ad loc*.

[2] The translation is taken from A. R. C. Leaney, *The Role of Qumran and Its Meaning* [*The New Testament Library* (London: SCM Press, 1966)], p. 236.

i) Lexical Observations[1]

According to the study of R. Bultmann,[2] ἀπιστέω is apparently not attested with the meaning 'to be untrystworthy, unreliable' among the classical authors. But it is used in the sense of 'to be suspicious, mistrustful, incredulous', for example, in Hom. Od. 13.399. In this sense it is applied particularly to words. Thus it comes to mean 'not to believe' (Epict. II. 22. 23). The meaning 'to be disobedient' stems from this particularly when laws are the subject of πιστεύειν (Soph. Ant., 219, 381 f., 655 f.). It can also mean 'to be unfaithful' for example in Xen. An. 2, 6, 19 where it describes the disloyalty of the soldiers.[3] The noun form ἀπιστία means 'unreliability', 'disloyalty' (Soph. Oed. Col. 611; Xen. An. II. 5. 21, III. 2. 3) and 'untrustworthy' (Hdt. I. 193). It can also mean 'distrust' and 'disbelief' (Theogn. 831).

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[1] It is impossible within the compass of the present study to cover the word-group πιστεύειν - πίστις , etc., which, while important, to the understanding of their privatives ἀπιστεῖν - ἀπιστία , has to be set aside. For the study of this word-group, see esp. Bultmann-Weiser, art. cit.; Arndt-Gingrich, op. cit., sub voce; and the literature referred to in the latter.

[2] Cf. ibid., pp. 37 f. The following discussion is largely based on this article.

[3] R. Bultmann's study does not refer to this use. Cf. Arndt-Gingrich, op. cit., sub voce.

The religious sense of the word appears in Wisdom 1:2; 10:7; 18:13; II Macc. 8:13. RSV translates these occurrences respectively, 'those who do not distrust him'; 'an unbelieving soul'; 'they had disbelieved everything'; and 'we trust in the almighty God'. The noun in the sense of 'unfaithfulness' occurs in Wisdom 14:25.

In the New Testament ἀπιστεῖν generally means 'to disbelieve' or 'to refuse to believe' (cf. Mk 16:11; Lk 24:41; Acts 28:24). It appears in the technical or religious sense of 'to refuse to believe' the Christian Gospel in Mt 16:16. It is used of pagans and Jews as 'the unbelievers' in I Pet. 2:7. ἀπιστεῖν in Rom. 3:3 and II Tim. 2:13 means 'to be faithless'.[1] The noun ἀπιστία means 'unfaithfulness' or 'faithlessness' in Rom. 3:3; 'unbelief', or 'lack of belief' of the Jews in Mt 13:58; and Mk 6:6; and of other people towards Jesus in Mk 9:24. It is also used of the unbelief with regard to words (Mk 16:4); and to the Christian kerygma (Rom. 11:20, 23; I Tim. 1:13). In Heb. 3:19 the meaning of ἀπιστία comes very close to 'disobedience'.[2]

Reviewing the use of ἀπιστεῖν-ἀπιστία in the New Testament, apart from the somewhat technical use of it in the sense of 'refusing to believe' in the Christian Gospel (Mk 16:16; cf. also Rom. 11:20,23), and the object or the person to whom unbelief is expressed, such as against Christ (cf. Mt 17:20), no significant new meaning or importance is given to this word-group in the New Testament. In fact, even this technical use of the term can hardly be regarded as some kind of novelty, since it is a natural extention and application of the expressly religious sense of the terms used by the Apocryphal and other writers.[1] In other words, there is no specific use of these terms in the New Testament comparable to such construction as πιστεύειν εἰς , the significance of which has been amply demonstrated in R. Bultmann's study.[2]

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[1] Arndt-Gingrich, *op. cit.*, *sub voce*, renders it 'to be unfaithful'. Which rendering is to be preferred in this particular context will be discussed shortly.

[2] See R. Bultmann, in Bultmann-Weiser, *art. cit.*, p. 62 and p. 63, note 3.

ii) Interpretation

The proposed renderings of ἀπιστοῦμεν here are not necessarily many, but the reasons on which the proposed renderings are based are varied. The following are some of the noteworthy ones:

First, C. J. Ellicott, while accepting 'are unfaithful' as some of the earlier commentators have proposed,[3] as plausible, refuses to be convinced by them. He argues, "This is certainly plausible on account of the following πιστός, still neither *there* (Rom. 3:3) ... nor *here* is there sufficient reason for departing from the normal meaning of ἀπιστεῖν (Mark xvi. 11, 16, Luke xxiv. 11, 41, Acts xxviii. 24), which, like ἀπιστία, seems *always* in the New Testament to imply not 'untrueness', 'unfaithfulness', but definitely 'unbelief'. This is still further confirmed by the species of climax, ἀρνησομ. ἀπιστοῦμεν..."[1] Regardless of whether his proposed rendering of ἀπιστεῖν is acceptable or not, his line of argument is hardly warranted. Even allowing the fact that ἀπιστεῖν in the New Testament always means one specific meaning, it does not and should not preclude the possibility or even the desirability of another meaning the context demands.[2] In other words, context should decide the meaning of any given word.[3]

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[1] For reference, see Arndt-Gingrich, *op. cit.*, *sub voce*.

[2] Cf. Bultmann-Weiser, *art. cit.*, pp. 57 ff. and 68 ff.

[3] Cf. *op. cit.*, *ad loc.* C. J. Ellicott's commentary contains rich informations about the comments and views of earlier authors.

Secondly, a somewhat similar argument is advanced by J. H. Bernard when he observes, "ἀπιστεῖν here, as always in the New Testamnet, definitely means *unbelief*."[4] But he hastens to add that this unbelief is a "wavering of faith,

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1. *Op*. *cit*., *ad* *loc*. Italics Ellicott's.

2. Cf. other meanings of ἀπιστεῖν listed in Arndt-Gingrich, *op*. *cit*., *sub* *voce*.

3. Cf. James Barr, *The Semantics of Biblical Language* (Oxford: The University Press, 1961), esp. pp. 218 f.

4. *Op*. *cit*., *ad* *loc*. Cf. also Patrick Fairbain, *The Pastoral Epistles* (Edinburgh: T. & T. Clark, 1874), *ad* *loc*.

not an open act of disloyalty, so much as an inward distrust of God's promises."[1] Two observations on Bernard's formulation of the meaning of ἀπιστεῖν may be presented. (a) To impose a general meaning of a given word into a specific context is a doubtful procedure. (b) By adding that unbelief here is 'a wavering of faith and not an open act of disloyalty' Bernard is apparently influenced by the thought of ἐκεῖνος πιστὸς μένει (v. 13b). Yet it is curious that the majority of scholars who recognize the importance of v. 13b in the formulation of ἀπιστεῖν usually prefer not the rendering 'if we are unbelieving', but the rendering 'if we are unfaithful', and rightly so since this rendering is the most natural antithesis of v. 13b.

Thirdly, another comparable translation of ἀπιστεῖν is favoured by the majority of English translations. RSV, NEB, Moffatt, etc. agree in rendering εἰ ἀπιστοῦμεν as 'if we are faithless'. This rendering is also adopted by such commentators as B. S. Easton and Donald Guthrie.[2] J. N. D. Kelly renders it 'if we prove faithless'.[3] Guthrie's reason for adopting 'if we are faithless' is that it brings out a strong contrast with the answering statement 'he remains faithful'.[4] While it is true that this rendering is better than KJV's 'if we believe not', rather than trying to bring out the contrast with 'he remains faithful', it may be suspected that the majority of scholars prefer the reading 'if we are faithless' in order to carry through or extend the meaning of the last couplet (v. 12b).

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[1] Ibid.

[2] Cf. their commentaries respectively.

[3] The Pastoral Epistles, ad loc.

[4] Cf. The Pastoral Epistles, ad loc.

Fourthly, Bernhard Weiss maintains that ἀπιστεῖν in this particular context should be rendered not 'unglaeubig' but 'untreu'. This rendering is followed by H. von Soden,[1] G. Wohlenberg,[2] M. Meinertz,[3] J. Jeremias,[4] Dibelius-Conzelmann,[5] and J. Freundorfer.[6] Here again the majority of scholars has reached and adopted this rendering on the basis of the antithesis ἐκεῖνος πιστὸς μένει.

Fifthly, even though in his own translation J. N. D. Kelly renders 'if we prove faithless', his paraphrase is closer to the sense of 'if we are untrue', or 'if we are unfaithful'. He objects to the rendering 'if we abandon the faith', i.e. apostatize, for two reaons: (a) It repeats the thought of the preceding sentence. (b) It ignores the fact that the verb is in the present tense (of continuous action?), not in the future like disown (ἀρνησόμεθα). He then suggests the paraphrase: "if we fail to live up to our profession" or "if we sin and prove unstable in trials and temptations."[1] Kelly's paraphrase in fact can serve as a good commentary to the German rendering 'wenn wir untreu sind'.

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[1] *Die Briefe an die Kolosser, Epheser, Philemon; die Pastoralbriefe* [*Hand-Commentar zum Neuen Testament*, III (2. Aufl., Freiburg & Leipzig, J. C. B. Mohr, 1893)], *ad loc*.

[2] *Die Pastoralbriefe* [*Kommentar zum Neuen Testament*, XIII (Leipzig: A. Deichert, 1906)], *ad loc*.

[3] *Op*. *cit*., *ad loc*.

[4] *Die Briefe an Timotheus und Titus*, *ad loc*.

[5] *Op*. *cit*., *ad loc*.

[6] *Die Pastoralbriefe* [*RNT*, VII (3. Aufl., Regensburg: Verlag Friedrich Pustet, 1959)], *ad loc*.

Sixthly, a number of scholars endorse the rendering 'if we are unfaithful'. This rendering, also adopted by the Jerusalem Bible, is given a careful consideration by C. Spicq.[2] According to him, ἀπιστεῖν, being the privative of πιστεύειν, can properly be regarded as signifying a negation of faith. One then would expect the meaning here to be 'if we apostatize'. Spicq, however, is not at all satisfied with this explanation. He argues, "mais le rythme de l'hymne exige une note de confiance, et cette dernière formule, dont les verbes sont au présent, est à détacher de ce qui précède comme une conclusion générale opposant la fidélité immuable du Christ à la fragilité du néophyte dont les promesses au baptême ne seront peut-être pas tenues."[3] Thus ἀπιστεῖν here, rather than to be taken in the sense of 'être incrédule', should be interpreted as 'être infidèle'. The meaning of this couplet would then be: "si nous ne sommes pas fidèles à la grâce de rénovation du baptême..., si nous péchons, ou mieux: si nous sommes inconstants dans les épreuves, tel saint Pierre au cours de la Passion (cf. Mt. xxvi, 35...), le Christ, lui (ἐκεῖνος), demeure fidèle (πιστός, cf. I Thess. v, 4; Hebr. x, 23) à ses promesses de miséricorde (cf. Rom. iii, 3; xi, 29-32; I Jo. iii, 20)."[1] It is quite evident that the sense of ἀπιστεῖν here is determined by ἐκεῖνος πιστὸς μένει.

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[1] The Pastoral Epistles, ad loc.

[2] Cf. op. cit., ad loc.

[3] Ibid.

Seventhly, J. E. Huther had earlier preferred the rendering 'if we are unfaithful', but on different ground. It may be recalled that most of those who favour this reading do so on the basis of ἐκεῖνος πιστὸς μένει. Huther, on the other hand, claims, " ἀπιστεῖν does not mean here: 'not believe, be unbelieving' (Mark xvi. 11, 16; Acts xxviii. 24), but - *in* *correspondence* *with* ἀρνεῖσθαι - 'be unfaithful', which certainly implies lack of that genuine faith from which the faithful confession cannot be separated."[2] This is to say that Huther, contrary to the majority of commentators, argued for the sense of 'if we are unfaithful' on the basis of εἰ ἀρνησόμεθα.

Finally, this survey on the scholarly opinions should at least make it the more obvious that the sense of ἀπιστεῖν

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1. *Ibid*.

2. *Op*. *cit*., *ad* *loc*. Italics the present author's.

can best be brought out by examining carefully the immediate context of this particular text. Two phrases, εἰ ἀρνησόμεθα and ἐκεῖνος πιστὸς μένει play the most significant role in determining the sense of ἀπιστεῖν. The survey shows, as a general rule, that those who regard εἰ ἀρνεῖσθαι as most decisive in the formulation of the meaning of ἀπιστεῖν tend to prefer the rendering 'if we are faithless'; those that take ἐκεῖνος πιστὸς μένει to be the determining factor, on the other hand, favour the reading 'if we are unfaithful'. The present writer believes that there is a difference between 'faithlessness' and 'unfaithfulness'. The former has an intellectual connotation, while the latter, ethical. There is, indeed, a third possibility, namely, that both εἰ ἀρνησόμεθα and ἐκεῖνος πιστὸς μένει have exerted some important influence on the formulation of the sense of ἀπιστεῖν.

Preference for this third possibility is already evident in J. E. Huther when he claims that, in correspondence to ἀρνεῖσθαι, ἀπιστεῖν here should be rendered 'be unfaithful'. But, appealing to Rom. 3:3, he hastens to add, "'to be unfaithful' here certainly implies lack of genuine faith."[1] This possibility is also implicit in A. E. Humphreys' words, "R.V. 'if we are faithless' giving both the play of words in the contrast 'he abideth faithful'

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1. Op. cit., ad loc.
2. Op. cit., ad loc.

and the stronger force required for the climax; as 'sovereignty' is better than 'life', so a 'faithless rejection' is worse than 'the denial of our weaker moments', a Judas than a Peter."[1] This possibility is made more apparent in N. J. D. White. Contrary to Huther, he maintains that the sense of ἀπιστεῖν in this particular instance must be determined by the antithesis ἐκεῖνος πιστὸς μένει. But in agreement with Huther, White notes, "... while we render ἀπιστοῦμεν, with R. V. *are faithless*, we must remember that unreliability as disbelief in the truth were closely allied in St. Paul's conception of them."[2]

These scholars all recognize the importance of εἰ ἀρνησόμεθα and ἐκεῖνος πιστὸς μένει in the crystalization of the meaning of ἀπιστεῖν, but they are divided in their opinion about which of these exerted the primary influence. This question is significant in that it helps to determine whether ἀπιστεῖν is to be rendered 'to be unbelieving' - 'to be faithless' (they belong together), or 'to be unfaithful'. In order to arrive at an acceptable answer, it would be beneficial to take another look at the hymn's movement of thought and its structure.

It is quite obvious that the tone of the first two couplets is that of comfort and encouragement. The third couplet is that of warning. The tone of the fourth couplet apparently involves a shift at the second colon (v. 13b). In the discussion on the stylistic characteristics of the hymn, it is suggested that this hymn exhibits a synthetic parallelism.[1] In synthetic parallelism the second line usually advances, completes, or supplements the sense or thought of the first. The pregressive correspondence can be observed in συναποθνῄσκειν - συζῇν and ὑπομένειν - συμβασιλεύσειν The same can be said with regard to the third and the fourth lines to a certain degree. The progressive correspondence is seen in ἀρνεῖσθαι and ἀπιστεῖν , but the same cannot be said of ἀρνεῖσθαι and πιστὸς μένει. The thought of the first colon of the fourth couplet seems to supplement that of the third couplet. The tone is that of warning. But, instead of continuing the same tone, the second colon (v. 13b) veers back to that of the comforting note. Now, to some extent one may say, as W. Hendriksen[2] has suggested, that v. 13b corresponds in thought with the second colon of the third couplet, for faithfulness on God's part means carrying out his threats (Mt 10:33) as well as his promises (Mt 10:32). If this explanation is accepted, then some kind of synthetic parallelism is preserved. But what is more important here is to determine whether the redactor did indeed mean to advance or complete the thought of the third couplet but find himself impossible to carry through the logic, which would have ended up with the thought 'he will be unfaithful', and was thus forced to make a shift of thought and tone at midverse; or, he did in fact intend all along that the whole of v. 13 is to strike out a note of comfort and promise to round the hymn.

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[1] *Op. cit.*, *ad loc.*

[2] *Op. cit.*, *ad loc.*

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[1] Cf. *supra*, pp. 42 ff.

[2] Cf. *op*. *cit*., *ad* *loc*.

On the ground of a pedantic insistence on strict parallelism, one might hastily settle on the first alternative. Thus, for example, F. Gealy can say, "vs. 13a ... begins in strict parallelism with vs. 12b as warning, but suddenly in midverse turns back on itself, deflecting a threat into a promise and necessitating an explanatory appendage, ... and thus breaking down the rhythmical language pattern."[1] While this explanation is not impossible, it is extremely unlikely on grounds of the thought and the structure of the hymn, as will be evident shortly in the ensuing discussion.

On the other hand, E. F. Scott objects to the opinion sometimes been held that v. 13, or at least v. 13c, was added by the writer himself in order to correct or qualify the somewhat harsh statement that Christ will deny those who deny him. In his view, the words in v. 13 as a whole certainly belong to the hymn, and indeed constitute the hymn's chief beauty. He writes, "probably the very reason why the quotation is made is to bring in this magnificent assertion of the unchanging fidelity of Christ."[1] Scott is by no means alone in this opinion. C. Spicq has advanced the view that v. 13 as a whole, with present tenses in all verbs and a note of confidence, is meant to detach itself from the previous lines and function as sort of general conclusion contrasting the unalterable faithfulness of Christ with the fragility of the neophytes.[2]

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[1] Op. cit., ad loc. Cf. also A. R. C. Leaney's commentary, ad loc.

Several indications tend to favour the second alternative.[3] There is no doubt that, along with I Tim. 3:16, this hymn is one of the most artful and structurally beautiful hymns in the entire New Testament. Now, it is *a priori* unlikely that an author of such artful ability, carefulness, and almost scrupulosity could have let the hymn stand as it is had he really discovered that he was unable to carry the logic through and thus was forced to make a sudden and unexpected turn at the midverse.[4] In other words, if there is any shift of thought at all, it is more likely to be intentional and well-planned rather than a by-product of clumsy artifice or inevitable jugglery.

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[1] *Op. cit.*, *ad loc.*

[2] Cf. *op. cit.*, *ad loc.*

[3] Cf. also the discussion in *supra*, pp. 49 ff.

[4] The argument holds good also even if Luke were responsible for the final form of the hymn, for it is a well-known fact that he is one of the authors in the New Testament who possesses high literary ability.

The second indication that the redactor intended v. 13 as a whole to be taken together and to finish off the hymn with a note of comfort is reflected in the grammatical constructions. There seems to be no intention on the part of the redactor to work out a careful balancing of tenses between protasis and apodosis in the first three couplets but simply to let the sense and the thought control the use of the tenses. The following summary of the tenses used will make the point clear:

	Protasis	Apodosis
1.	1 pers. pl. aor. ind.	1 pers. pl. fut. ind.
2.	1 pers. pl. pres. ind.	1 pers. pl. fut. ind.
3.	1 pers. pl. fut. ind.	3 pers. sing. fut. ind.
4.	1 pers. pl. pres. ind.	3 pers. sing. pres. ind.

3 pers. sing. pres. ind.

It is striking to observe that in v. 13 alone all the verbs have present indicative. Observe also that the tenses of the apodoses of the first three couplets are all in future tense, but the fourth alone has present tense. To be sure, even in v. 13 the sense and the thought still control the use of tenses, but it is not without some arbitrariness, and not without significance at that, that all three colons in v. 13 have verbs in present tense. Furthermore, the fourth line breaks away from the previous first class conditional sentences and changes to what is called a 'concessive sentence'.[1]

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[1] Cf. E. D. W. Burton, *op*. *cit*., p. 112.

Another indication that the redactor intentionally constructed v. 13 as a whole to convey an important message has already been demonstrated in the discussion of the structure of the hymn.[1] It has been shown that the feature of a series of statements with the last member extended (i.e. the last member is longer than previous ones) is to be regarded not simply as a stylitic scheme, but also as a literary device used to heighten the climax of an argument. There seems no reason to doubt that the redactor intended v. 13 as a whole to be taken not only as an integral member of the hymn, but also as the key note and climax of the message embodied in it. Indeed one cannot help echoing the verdict that v. 13 constitutesthe chief beauty of the hymn.

Now, having established that v. 13 as a whole should be regarded as an unity and thus necessarily integral to the whole hymn, and that v. 13 represents a beautiful climax to the whole poetic argument, we have reached the stage where the more exact sense of ἀπιστεῖν can be ascertained. If v. 13 as a whole is to be taken together as an organic whole, then obviously ἐκεῖνος πιστὸς μένει should be considered as the principal or primary factor in determining the sense of ἀπιστεῖν . Having ἐκεῖνος πιστὸς μένει as antithesis the most natural and satisfactory sense of ἀπιστεῖν then cannot be anything but 'to be unfaithful'. This is to say, the most adequate rendering of v. 13a is: 'if we are unfaithful'. Nevertheless, ἀπιστεῖν here should not be considered as totally unrelated to ἀρνεῖσθαι , whether it be rendered 'to deny', or, as preferred in the present study, 'to apostatize', for the denial of Christ or the apostatization against him is in itself a manifestation of 'unfaithfulness'.

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[1] See supra, pp. 50 ff.

The next question which deserves some attention is to see what is the significance of the present tense ἀπιστοῦμεν. Two possible explanations have been offered. The first is that proposed by C. J. Ellicott. He maintains, "the precedence of ἀρνεῖσθαι to ἀπιστεῖν is not to be ascribed to the fact that 'Abnegatio fidem quae fuerat extinguit,' Beng., but rather to this fact that a persistent state of unbelief (ἀπιστεῖν) is far worse than a denial which might be (as in the case of St. Peter) an act committed in weakness and bitterly repented of."[1] In this statement two things are implied. First, the position of ἀπιστεῖν , as compared to ἀρνεῖσθαι , shows its climactic significance in the hymn. Secondly, by defining ἀπιστεῖν (present tense) as 'a persistent state of unbelief', Ellicott implies that the present tense here is the present of iterative or customary action. That ἀπιστοῦμεν κ.τ.λ. occupies the climactic position there is no quarrel, but it is extremely doubtful that his interpretation of the present tense in this par-

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1. Op. cit., ad loc.

ticular case is correct. The second explanation will give the reason why.

The second proposed explanation views the present tense here as 'gnomistic present' or 'the present of general truth'. That a clear distinction should be maintained between gnomistic and iterative or customary present is quite explicit in A. T. Robertson's classification of the type of action inherent in the tense. He categorizes gnomistic present as 'punctiliar (aoristic) present', and iterative or customary present, 'the present for present time', i.e. of 'durative (linear) action'.[1] It is expremely likely that present tense is used in all three verbs in v. 13 for the express purpose of stating general truth as the conclusion of the hymn. Admittedly taking ἀπιστοῦμεν here as a persistent state of unfaithfulness, i.e. the act of unfaithfulness is customary, is not impossible both in terms of grammar and sense, but when one takes the sense of the entire last statement (v.13) together *in toto* this interpretation becomes exceedingly unintelligible. The faithfulness of God and his moral impossibility of denying himself are not customary state of things. They are general truths which are unalterable at all times and at all events. His faithfulness is not contingent upon the believers' unfaithfulness. This is a general truth, a sort of maxim. It is therefore desirable that ἀπιστεῖν should be taken along with the rest of the statement (v.13bc) as a whole.[1]

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[1] Cf. *op. cit.*, pp. 864 ff. and 879 ff. Ernest Burton, *op. cit.*, p. 8, correctly grouped general and gnomistic present together in the same category, but in his explanation he has given room for confusion. He writes, "the present indicative is used to express *customary actions and general truths*." Italics the present writer's. C. F. D. Moule, *An Idiom Book of New Testament Greek*, p. 8, may be guilty of the same fault when he defines gnomistic present as "that used in a γνώμη, a maxim or generalization." This is certainly correct, but the confusion emerges when he continues, "This is equivalent to the English *frequentative present*." Italics the present writer's.

b. ἐκεῖνος πιστὸς μένει

Commenting on πιστὸς μένει J. A. Bengel has the following words, "This expression, by comparing with it, He will deny, most sweetly affects beyond this expectation the faithful (believing) reader ..."[2] The argument on the basis of the content and the structure of the hymn presents nothing which is really beyond expectation. There is indeed a thought of the paradoxical divine love cancelling out the strict hyman logic,[3] yet this is hardly to be regarded as an unexpected turn but as an unalterable eternal truth which the redactor intends to convey as the climax of the hymn.

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[1] The fact that ἀπιστοῦμεν is taken as a gnomistic present does not in any way jeopardize the view that the hymn is structured with a synthetic parallelism. In other words, the change of tones (from comfort to warning and then back to comfort) does not affect the parallelism. In fact, a tone of warning is not entirely lacking in the last statement of the hymn.

[2] Op. cit., ad loc.

[3] Cf. J. N. D. Kelly, The Pastoral Epistles, ad loc.

i) Lexical Observations

(a) πιστός : In classical usage, among the words formed with πισ-τ- the earliest attested is the verbal adjective πιστός and its privative ἄπιστος . It includes both active and passive meanings of 'trusting' and 'trustworthy', 'reliable' or 'loyal'.[1]

In the LXX, πιστός nearly always represents the niphal of אמן (29 times).[2] The usual translation of the niphal אמן (נֶאֱמָן) in the Old Testament as 'firm', 'certain', and 'reliable', according to Artur Weiser,[3] is no more than an approximation. Of more importance is the religious use of the verbal stem. In Deut. 7:9, the faithful God is "He who keeps covenant and hesed with those who love Him and obey His commandments, He who performs the oath which He swore to the fathers."[4] נֶאֱמָן (πιστός) is used to denote God's words as having come into force, as becoming actuality, both as a promise (I Kings 8:26; I Chr. 17:23 f.; Is. 55:3; etc.) and as a threat (Hos. 5:9).

In the New Testament, it is used passively in the sense of 'trustworthy', 'faithful', 'dependable', or of faith of persons, such as of human beings (Lk 12:42; I Cor. 4:2, 17; II Tim. 2:2; I Tim. 1:12; 3:11; etc.), God (I Cor. 10:10; II Cor. 1:18; I Thess. 5:24; I Pet. 4:19; etc.), and Christ (II Thess. 3:3; II Tim. 2:13; Heb. 2:17; 3:2; etc.). It can also be used in the same sense of things, such as words (cf. πιστὸς ὁ λόγος sayings in in I Tim. 1:15; 3:1; 4:9; II Tim. 2:11; Tit. 3:8; others such as Rev. 21:5; 22:6; etc.). It is sometimes used actively in the sense of trusting or cherishing faith (Jn 20:27; Acts 16:15; Eph. 1:1; Col. 1:2; I Pet. 1:21). This active sense is seen also in such expression as οἱ πιστοί , i.e. 'the believers' or 'the Christians' (Acts 12:3; I Tim. 4:3, 12).

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[1] Cf. Bultmann-Weiser, art. cit., pp. 34 f. and 60 f.; and Arndt-Gingrich, op. cit., sub voce.

[2] Cf. Hatch-Redpath, op. cit., sub voce.

[3] Cf. Bultmann-Weiser, art. cit., pp. 4 f.

[4] A. Weiser, ibid., p. 7.

It is R. Bultmann's opinion that in most cases πιστός is used in the profane sense of 'faithful'. This profane sense extends to such expression as the πιστὸς ὁ λόγος formula, the Christian prophecy (Rev. 21:5; 22:6), etc. Bultmann writes, "There is just as little of a religious meaning when God himself or Christ is designated as πιστός ."[1] He sees, however, that religious meaning of faithfulness is evident when πιστός is used to describe loyalty to the faith (Rev. 2:10), or when the μάρτυς is described as πιστός (Rev. 2:13).[2] Another interesting observation of Bultmann's is that the active sense of πιστός - trusting is not employed in a profane, but only in a religious sense, and especially with a Christian meaning denoting 'believing', or 'full of faith'. It is sometimes qualified by an object so that the word acquires the verbal force of 'believing' (Acts 16:15; I Pet. 1:21).[1]

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[1] *Ibid*., p. 61.

[2] *Ibid*., p. 60.

(b) μένειν : μένειν , which occurs quite frequently in the New Testament (112 times), does not appear at first sight to have any significance of theological magnitude, but a closer examination of the verb as it is used in the Bible will convince one that he is mistaken.[2] The LXX uses μένειν mostly for עָמַד ('to stand', 'to last', 'to remain', 'to endure', etc.), and sometimes for קום ('to stand up', 'to stand', 'to take place', 'to be in force', etc.).[3] In the Old Testament the idea of the abiding of God has special theological significance. F. Hauck observes, "As distinct from the mutability and transitoriness of everything earthly and human, God is characterized by the fact that He endures."[4] God's counsel (Is. 14:24, קום), word (Is. 40:8 קום) endures.

In the New Testament, μένειν too is used of the immutability of God and the things of God, such as his counsel (Rom. 9:11), word (I Pet. 1:23, 25), etc. It is a favorite verb in the Johannine writings (66 times). John usually employs μένειν to refer to the inviolability of the relation of immanence (cf. 6:56; 15:4-7; 14:10; I Jn 3:24 et al.).

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[1] Cf. *ibid.*, pp. 60 f. and 81 f.

[2] For detailed discussion, see F. Hauck, " μένω, ὑπομένω, κ.τ.λ.," *TDNT*, vol. IV (1967), pp. 574 ff. Cf. also Arndt-Gingrich, *op. cit.*, *sub voce*.

[3] Cf. F. Hauck, *ibid.*; BDB, *op. cit.*, *sub voce*; and Koehler-Baumgartner, *op. cit.*, *sub voce*.

[4] *Ibid.*, p. 575.

ii) Interpretation

ἐκεῖνος here again is certainly emphatic. 'He on his part remains faithful even when we are unfaithful'.

Although ἐκεῖνος πιστὸς μένει has been rendered variously J. E. Huther insists that πιστός here can mean only 'faithful'.[1] This rendering reflects the opinion of the majority of commentators and translations. The following are some of the more noteworthy renderings of the phrase: NEB has 'he keepsfaith'; D. M. Stanley[2], 'he is still to be trusted'; and JB, 'he is always faithful'. The most popular rendering is the one adopted by RSV :'he remains faithful'. KJV has the more archaic 'he abideth faithful'.

Reference has already been made that whenever πιστός is applied to God it always means 'faithful' (cf. Deut. 7:9; I Cor. 10:13; II Cor. 1:18; etc.). This is the sense which fits best in this context. It denotes God as remaining in the state of faithfulness. It is eternally unalterable. It is not contingent upon the unfaithfulness, such as apostatization, of Christians. To state it differently, the unfaithfulness of Christians is powerless to affect the constancy and faithfulness of God. The reason is given in the last colon.

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[1] Cf. op. cit., ad loc.

[2] Cf. Christ's Resurrection, p. 245.

In this particular context, μένειν is used not transitively in the sense of 'to wait for' or 'to await', but intransitively 'to remain' or 'to stay'. Here God 'remains' not so much where he is as in the state in which he is found.

c. ἀρνήσασθαι γὰρ οὐ δύναται

The last colon of the hymn can be properly described as an unwanted member of the family, for the majority of scholars, in one way or another, would take it not as integral or original to the hymn, but as an added comment by the author of the Epistle. However, it has already been pointed out that this opinion cannot be accepted on grounds of both structure and content. A. E. Humphreys comments, "The balance of probability is strongly in favor of this clause being part of the quotation, if only from the rhetorical weakness of *adding* such a tail piece, however true and weighty."[1] But the integrity of the last colon is not based on the balance of probability alone, it is a conceptual necessity. It is not only fully in the spirit of of the hymn, but also necessary to complete the thought of the last statement.[1] That v. 13c is intended to complete the thought is evident in the use of the explanatory particle γάρ .

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[1] *Op. cit.*, *ad loc.*

In agreement with other members of the last statement (v. 13ab), the verb δύνασθαι is in the present tense. That the present tenses of this verse are intended to present the general truth is also confirmed by the use of the aorist infinitive ἀρνήσασθαι.[2] This point is made by J. H. Humphreys. He writes, " The aorist infinitive represents the idea of the verb in itself simply and absolutely, *free from any limit or condition of time*."[3]

It is possible that v. 13c is formulated in contrast to the previous couplet ἀρνησόμεθα ... ἀρνήσεται. The exact meaning of ἀρνεῖσθαι in this last colon has been interpreted in various senses. H. Riesenfeld suggests, "Christ cannot 'fail himself', or be unfaithful towards his own mission (antithesis πιστός)."[4] The phrase 'to fail himself' corresponds very closely with H. Schlier's preference 'to cease to be oneself'.[1] A stronger sense is evident in JB, 'for he cannot disown his own self'. The most popular rendering is that adopted by RSV, NEB, and others, 'for he cannot deny himself'. D. M. Stanley is more specific in pointing out the object of the denial, 'since he cannot deny his own nature'.[2] In this particular context, the one rendered by Moffatt seems not only to be able to bring out the sense better, but also to be able to cover the senses of other proposed renderings. The rendering is : 'for he cannot be untrue to himself'.[3]

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[1] Cf. E. F. Scott, *op*. *cit*., *ad* *loc*.

[2] R. W. Funk, *op*. *cit*., # 338, points out that some verbs, such as θέλειν, βούλεσθαι, δύνασθαι, etc., by virtue of their nature prefer an aorist dependent infinitive. Cf. also A. T. Robertson, *op*. *cit*., pp. 856 ff. and 1080 ff.; and J. H. Moulton, *op*. *cit*., vol. I, pp. 202 ff.

[3] *Op*. *cit*., *ad* *loc*. Italics the present writer's.

[4] *Art*. *cit*., p. 216.

There is another important question which needs to be answered: What is the significance of the immunity of God in his faithfulness and the impossibility of his being untrue to himself? Several answers have been offered.

First, the most unlikely explanation is the one mentioned in E. F. Brown's commentary: "if we fall from the faith and forfeit our own salvation, He still carries forward His own gracious will in saving mankind by the Gospel."[4] This interpretation amounts to claim the virtual total unrelatedness of God and man. It also lends support to the type of argument presented in Rom. 6:1 ff., "Are we to continue sin that grace may abound?"(RSV)

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[1] "ἀρνέομαι," p. 471.

[2] Cf. *Christ's Resurrection*, p. 247.

[3] F. F. Bruce, *The Letters of Paul, an Expanded Paraphrase* (Grand Rapids: Wm. B. Eerdmans, 1965), p. 317, adopts the same rendering, but omits the initial 'for'.

[4] *The Pastoral Epistles* [*Westminster Commentaries* (London: Methuen & Co., 1917)], *ad loc*.

Secondly, there is a type of explanation which is the exact opposite to the first. According to this view, the tone or rather the purpose of the hymn is decidedly that of stern warning. De Wette,[1] for example, subordinates εἰ ἀπιστοῦμεν κ.τ.λ. in thought to the preceding, and regards it as a justification of κἀκεῖνος ἀρνήσεται. In so doing one gets the following sense: 'If we are unfaithful, God remains faithful by denying us, and meting out to us the judgment that we deserve'. H. D. M. Spence similarly argues,

> Those who have understood these words as containing soothing comforting words for the sinner, for the faithless Christian who has left his first love, are gravely mistaken. The passage is one of distinct severity - may even be termed one of the sternest in the book of life. *He cannot deny himself*, cannot treat the faithless as though he were faithful, cannot act as though faithlessness and faithfulness were one and the same thing.[2]

R. F. Horton also maintains that God's "faithfulness makes it impossible for Him to acknowledge those who deny him."[3] This interpretation does not seem to be adequate in that it is not only unsuitable to the immediate context,[1] but also incapable of doing full justice to the Biblical concept of the faithfulness of God (cf. Rom. 3:3; I Jn 1:9; etc.).[2] There is something repellent in appealing to God's faithfulness as a proof that some souls may be lost.

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[1] Referred to in Herman Olshausen, *Biblical Commentary on New Testament*, vol. VI, completed by Augustus Wiesinga, tr. & rev. by A. C. Kendrick (New York: Sheldon & Co., 1864), *ad loc*.

[2] *The Epistles to Timothy and Titus* /*A New Testament Commentary for English Reader*, III (New York: E. P. Dutton & Co., n.d.), *ad loc*.

[3] *The Pastoral Epistles* /*The New-Century Bible* (New York: Henry Frowde, 1901)/, *ad loc*.

Thirdly, the great majority of scholars would like to consider the hymn as giving comfort rather than warning to the frightened Christians.[3] E. F. Scott[4] suggests that the declaration in II Tim. 1:9 that we are called 'not in virtue of our works but in virtue of his own purpose and the grace ...' is here transformed into poetry. In a passage already referred to, J. H. Bernard maintains, "not every weakness of faith will call down the awful judgment ἀρνήσεται ὑμᾶς ; for man's faith in God is not the measure of God's faithfulness to man."[5] On this matter C. Spicq has some poignant words to offer:

> Le rythme de l'hymne exigerait: 'Si nous

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[1] To be sure, an ironic note of threat is not entirely lacking in the thought of the faithfulness of God, but it is argued that the dominant tone and the purpose of the hymn here is that of comfort and encouragement. By immediate context II Tim. 2:1-13 is meant.

[2] Cf. C. K. Barrett, _The Pastoral Epistles_, _ad_ _loc_.

[3] Such as Scott, Spicq, Dibelius-Conzelmann, Jeremias, Rolston, Kelly, Barrett, Hanson, etc. See their commentaries respectively. Cf. also G. R. Beasley-Murray, _op. cit_., pp. 208 f.

[4] Cf. _op. cit_., _ad_ _loc_. Cf. also J. N. D. Kelly, _The Pastoral Epistles_, _ad_ _loc_.

[5] _Op. cit_., _ad_ _loc_.

> sommes infidèles, Lui-même sera infidèle', mais ce serait un blasphème; la Toute-Puissance de Dieu ne peut produire des actes contraires à sa sainteté. Or il est par nature 'le Dieu fidèle' (Deut. vii, 9); ici, cette fidélité doit s'entendre de la persévérance, de l'immutabilité divine dans le bien, et l'on peut gloser le verbe au présent: 'Il *nous* demeure fidèle', malgré tout. Ainsi l'amour du Sauveur brise la logique de la construction et l'emporte sur une stricte justice qui exigerait une rigoureuse réciprocité (cf. Rom. iii, 3).[1]

J. Jeremias notes, "Dies ist kein Freibrief fuer Suende und abfall, das zeigt die vorhergehende dritte Zeile des Liedes, aber ein Trost fuer erschrockene Gewissen."[2] It must be agreed that the predominant note of this hymn is certainly that of encouragement and comfort, but it may be questioned if it is the sole note. For this reason some would suggest that the notes of both comfort and warning are present in the hymn.

Fourthly, J. E. Huther argues, "The faithfulness of the Lord is shown in the realization of His decree - both in acknowledging and in rejecting; the context preceding shows that the latter reference predominates."[3] W. Lock observes, "... but the balance of the rhythm and the following clause almost requires a note of warning! He remains faithful; He keeps his word both for reward and for

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1. *Op*. *cit*., *ad* *loc*.
2. *Die Briefe an Timotheus und Titus*, *ad* *loc*.
3. *Op*. *cit*., *ad* *loc*.

punishment; cf. 4^8 and ^{14}, Dt. 7^9, Ex $34^{6,7}$."[1]

Finally, it is the contention of the present writer that the last two views combined would produce the most adequate explanation on the meaning of God's faithfulness. J. E. Huther's claim that the note of warning predominates in the hymn cannot be accepted. On the contrary, it must be maintained that comfort is the predominant tone in the hymn. That comfort is the dominant tone in the hymn is not to be determined by a simple mathematical tabulation of the tone of the lines.[2] It is to be found rather in the intention of the redactor in his incorporation of the hymn in this context, and in the parallel concept of the faithfulness of God found elsewhere in the Bible.

In the foregoing discussion it has been suggested that the last statement of the hymn (v.13) is meant not only to laud the immutability of divine faithfulness, but also to present it as the climax of his poetic argument. If this interpretation is accepted, then the intention of the redactor is obviously to declare man's inability to affect the faithfulness of God. It would be odd if the hymn were to end with a note of warning in the context in which

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1. Op. cit., ad loc. W. Hendriksen op. cit., ad loc. also regards both notes as equally evident. Cf. also D. Guthrie, The Pastoral Epistles, ad loc. and E. K. Simpson, op. cit., ad loc.

2. The note in lines 1, 2, and 4 is that of comfort, and in line 3, that of warning.

Christians are encouraged to endure sufferings as soldiers of Christ. Furthermore, even though the idea of the wrath of God is not entirely absent,[1] the New Testament cannot think of God as other than a forgiving God. This is nowhere more evident than in Rom. 3:3 and I Jn 1:9. The following comment on I Jn 1:9 by C. H. Dodd is quite germane here:

> But it is remarkable that our author should base divine forgiveness directly upon the faithfulness and justice of God... For 'John' as for Paul... the mercy or forgiveness of God is a function of His righteousness; and so far from forgiveness being a kind of breach in His self-consistency, it is both possible and actual only because God is completely 'faithful', completely to be relied upon in all circumstances; or, as it is put in 2 Tim. ii. 13... 'if we are faithless, He remains faithful - for He cannot be untrue to Himself. God's attitude to us, His purpose for us, do not alter because we sin against Him. When we turn to Him again, we find Him still the same. If we confess our sins, and in confession repudiate them, then God forgives... the principle of forgiveness is built into the structure of a moral order created and determined by the character of a just and faithful God.[2]

Now, if the faithfulness of God is interpreted in this sense, the hymn is meant to be nothing but a 'consolation for a frightened conscience'.[3] But at this point some caution should be heeded. To be sure, one cannot with

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[1] Cf. R. V. G. Tasker, The Biblical Doctrine of the Wrath of God (London: The Tyndale Press, 1951); and A. T. Hanson, The Wrath of the Lamb (London:S.P.C.K., 1957).

[2] The Johannine Epistles [MNTC (New York: Harper & Row, 1946)], pp. 22-23.

[3] The phrase is taken from J. Jeremias, Die Briefe an Timotheus und Titus, ad loc.

W. Lock, W. Hendriksen et al. take both the note of comfort and that of warning as equally important in the hymn, but it is extremely unlikely that the note of threat or warning is entirely lacking, and injustice would have been done to the third couplet (v. 12b) if it were taken as such. It is perhaps not without significance that right after this triumphant and comforting hymn, the attention is immediately directed to the danger of ungodliness and erroneous teachings such as exemplified by Hymenaeus and Philetus (vv. 14-19). It is therefore not accidental that, in I Jn 1:9, the forgiveness of the just and faithful God is contingent upon the confession of the sinner and possible only when sins are repudiated. This is to indicate that, while the asseveration of the faithfulness of God and the implicated note of encouragement and hope is the intended and dominant aim in inserting this hymn at this context, some kind of irony seems to be involved and indeed inevitable in the very idea of the unchangeable faithfulness of God, for the disowning of the apostates is not an act of retaliation but a manifestation of God's faithfulness.

To conclude, the primary intention of the hymn is to bring encouragement and comfort to the Christian soldier or minister who, in carrying out his duty, is bound to face sufferings and possibly martyrdom, but the necessary corollary of the immutability of God's faithfulness cannot be heeded without a note of warning.

C. The Translation of the Hymn

Having accomplished the detailed exegesis, one will now be in a better position to attempt a translation which will be at once as literal as the structure requires and as free as the sense demands.[1]

If we have shared his death,
   we shall also share his life;
If we keep enduring,
   we shall also share his reign;
If we should apostatize,
   he also will disown us;
If we are unfaithful,
   he remains faithful,
   for he cannot be untrue to himself.

D. An Excursus on the Concept of the Faithfulness of God

In II Tim. 2:13 one finds the idea that the essential nature of God is his faithfulness. The purpose of this excursus is the examine the nature and background of this concept.

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[1] An interesting translation which is aimed at balance of force and rhythm is made by A. E Humphreys. See op. cit., ad loc.

If with Him we died,
   Life with Him we shall have won;
If we suffer at His side,
   We shall share His throne; -
      With Him - Yes, here and ever.
If we Him deny,
   We shall be by Him denied,
If we leave Him faithlessly,
   Faithful doth He bides -
      Deny Himself - No, never.

The adjective πιστός in the New Testament is usually the word used to describe God as the one in whom one can have full confidence (cf. I Cor. 1:9; 10:13; II Cor. 1:18; I Thess. 5:24; Heb. 10:23; 11:11; I Pet. 1:9; I Jn 1:9; etc.).[1] In the LXX, πιστός is the word commonly used to translate the niphal of אמן (29 times).[2] Thus, in discussing the meaning of the faithfulness of God, it would be quite natural for one to trace its background in the use of אמן and its substantives, such as אֱמֶת and אֱמוּנָה, predicating God. It is, however, extremely likely that the idea of the faithfulness of God, especially in II Tim. 2:13, has its origin in the concept of the חֶסֶד of God.

Several factors combined to make this contention both possible and legitimate. First, there is a possible overlapping of the meaning between אֱמֶת and חֶסֶד. The root idea of חֶסֶד, according to Edmund Jacob,[3] is 'strength'. The root idea of אֱמֶת is 'firmness' or 'fixity'.[4] Even though the root idea of these two words does not seem to be too closely related, yet אֱמֶת in Is. 38:18 is rendered ἐλεημοσύνη in the LXX, which, along with ἔλεος, is the most common translation of חֶסֶד.[1]

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[1] Cf. Arndt-Gingrich, *op. cit.*, *sub voce*; and Bultmann-Weiser, *art. cit.*

[2] Cf. A. Weiser, in *ibid.*, pp. 4 ff.

[3] *Theology of the Old Testament*, tr. by A. W. Heathcote and P. J. Allcock (London: Hodder & Stoughton, 1958), p. 103.

[4] Cf. BDB, *op. cit.*, *sub voce*. Cf. also W. F. Lofthouse, "Hen and Hesed in the Old Testament," *ZAW*, LI (1933),

Secondly, it is interesting to note that חֶסֶד frequently appears alongside of אֱמֶת (Gen. 24:49; 47:29; Prov. 3:3; 14:22; 20:22; Hos. 4:1; Job 2:14; II Sam. 15:20; etc.). This common combination חֶסֶד וֶאֱמֶת, according to Bultmann, is natural in that " חֶסֶד is not primarily a disposition but a helpful act corresponding to a relationship of trust, and faithfulness as the appropriate attitude."[2]

Finally, and most important of all, חֶסֶד is the term most frequently used for divine faithfulness in the Old Testament. The LXX usually renders it by ἔλεος, and sometimes by ἐλεημοσύνη. These two Greek words, however, only do partial justice to the meaning of חֶסֶד. The fundamental sense of 'strength' is often narrowed down to denote that which binds together two individuals, especially the bond between God and man. It is thus natural that

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29-35; N. H. Snaith, The Distinctive Ideas of the Old Testament (New York: Schocken Books, 1964), pp. 94-130; and Walther Eichrodt, Theology of the Old Testament, tr. by J. A. Baker, vol. I (Philadelphia: The Westminster Press, 1961), esp. pp. 232-238.

[1] Cf. C. H. Dodd, The Bible and the Greeks, pp. 42-75; and Ed. Jacob, op. cit., loc. cit.

[2] " ἔλεος, ἐλεέω, κ.τ.λ.," TDNT, vol. II (1964), p. 479. Cf. also W. F. Lofthouse, art. cit.

a close relationship between חֶסֶד and בְּרִית is often noted.[1] In Koehler-Baumgartner's lexicon, the usual translation of 'mercy', 'benevolence', 'fidelity', etc. have been replaced by those of social obligation, association, and solidarity (cf. II Sam. 10:2; Deut. 7:2, 9, 12; I Kings 8:23; II Chr. 6:14; Neh. 1:5; 9:23; Ps. 50:5, 36; 89:29, 34; etc.).[2]

It is evident that God's חֶסֶד rests also on בְּרִית by which he freely binds himself to his people (cf. Is. 55:3; Ps. 106:45; etc.). By extending this meaning, it can be said that God's חֶסֶד is revealed in and through the בְּרִית. In R. Bultmann's words, "the thought of חֶסֶד and the thought of covenant belong together."[3] Of utmost importance for the present purpose is the thought that God, as the initiator of the covenant, is always faithful to himself, even though men are unfaithful. God's חֶסֶד is not, in the last analysis, contingent upon men's unfaithfulness (Ex. 34:5 ff.; Num. 14:19; Jer. 3:12 f.; etc.). Thus חֶסֶד, when used of God, comes naturally to denote 'grace'.[4]

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[1] Cf. Nelson Glueck, *Das Word ḥesed in altestamentlichen Sprachgebrauche als menschliche und goettliche gemeinschaftgemaesse Verhaltungsweise* [Beiheft, *ZAW*, 47 (Giessen: Alfred Toepelmann, 1927)].

[2] Cf. *op. cit.*, *sub voce*. Cf. also Ed. Jacob, *op. cit.*, *loc. cit.*

[3] "ἔλεος, ἐλεέω, κ.τ.λ.," p. 480.

[4] On this thought, cf. esp. R. Bultmann, *ibid.*; and Ed. Jacob, *op. cit.*, pp. 106 f.

Another important aspect of the חֶסֶד of God is that it belongs to future as well as the present, and that it is ultimately bound up with the salvation or redemption of men (Cf. Is. 54:10; 63:7; Jer. 31:3; Mi. 7:20; Ps. 25:6; 106:45; Is. 54:8; 55:3; Mi. 7:20; Ps. 85:7; 90:14; 130)7).[1] In this regard, חֶסֶד becomes an eschatological term in the Heilsgeschichte. There is no doubt then that God's חֶסֶד is his essential nature, but this nature is shown not in the abstract notion of his being, but in his saving work and his dealing with men.

Turning now to the use of the verbal stem אמן , and especially its niphal form, the idea of the faithfulness of God is evident when it is predicated of God. In Deut. 7:9, the faithful God is he who keeps בְּרִית and חֶסֶד with those who love him and obey his commandments. When the niphal form is used to denote God's word, it usually means that the word has come into force, or has become actuality, both as a promise and as a threat.[2]

Now, the exact relationship between חֶסֶד and אֱמֶת is by no means easy to ascertain. But it strikes one as significant that, while God's נֶאֱמָן includes an element of promise as well as threat, the חֶסֶד of God retains the element of God's immutability towards the unfaithfulness of men. This element of 'in-spite-of-ness' fits admirably well with the thought exemplified in II Tim. 2:13.

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[1] Commenting on Hos. 11:9, B. W. Anderson maintains that the saying is based on the conviction that "Yahweh's חֶסֶד is greater and deeper than Israel's fickle infidelity. It is somewhat irrational, in that it exceeds what men have a right to expect or claim." See "God, O T View of," IDB, vol. II (1962), p. 425.

[2] Cf. A. Weiser, in Bultmann-Weiser, art. cit., p. 7. Cf. also note 2 of the same page.

Another significant feature of the idea of God's חֶסֶד is that it is at once an eschatological as well as soteriological concept. This again agrees with the general tenor of the hymn in II Tim. 2:11-13. The fact that there is a promise of the sharing of Christ's future life and reign, and the fact that the assurance of the immutable faithfulness of God which makes him extend his saving hand in times of danger and need, would make the present sufferings and the possibility of impending martyrdom infused with meaning and hope. Thus the incorporation of the hymn in this particular context becomes the more appropriate.

In conclusion, the concept of the חֶסֶד of God was probably in the redactor's mind when he adapted the hymn and incorporated it into the present context. His use of the phrase πιστὸς μένει in v. 13b is to be accounted for by the fact that it is conditioned by his desire to set it in antithesis to ἀπιστεῖν in v. 13a , and thus to retain some sort of poetic balance and beauty in the passage. This interpretation has an added significance in that it confirms the contention that the message of hope and comfort is the climactic tone of the hymn.

CHAPTER VI

THE SITZ IM LEBEN OF THE HYMN

A. The Sitz im Leben of the Hymn

The exact Sitz im Leben of the hymn is extremely difficult to determine. Two issues are involved. There is the meaning and function of the hymn in the context of the Epistle; and there is the meaning and significance of the hymn before its incorporation into the Epistle. The first issue is a complicated one in that the problem of the authorship of the Pastorals is by no means settled.[1] The second issue is also labyrinthine not only because the precise delimitation of the hymn is still debated, but also because scholars are divided on the question of the original intention of the hymn. It is suggested in the present study that the realization and the acceptance of the plausibility of redaction would certainly relieve some of these unsettled problems. It will be helpful now to investigate the claims of each of the different positions advanced.

1. A Suggested Baptismal Context

It is well known that baptism is the context for many unforgettable homologiae, credal fragments, and hymns. E. Stauffer writes, "One of the many places where dogmatic formulae originated, though perhaps most important of all, was in the baptismal practice of the primitive Church."[1] Paul Feine claims that the apostolic confession of faith in the New Testament times was not linked with the general service but was particularly associated with baptism.[2] There are some scholars, such as E. Kaesemann,[3] J. Jervell,[4] H. Swanston,[5] and M.-E. Boismard,[6] who would assign the majority of New Testament hymns to a baptismal context. Even though opinions among scholars are divided, the following passages have been identified as baptismal hymns: Mt 11:25-30;[7] Rom. 6:1-11;[8] Eph. 2:19-22;[9] Eph. 5:14;[10]

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[1] For survey of the problem, cf., among others, Feine-Behm-Kuemmel, Introduction to the New Testament, tr. by A. J. Mattill, Jr. (New York and Nashville: The Abingdon Press, 1966), pp. 258-272; Donald Guthrie, New Testament Introduction, The Pauline Epistles (London: The Tyndale Press, 1964), pp. 198-246; and J. C. Beker, "The Pastoral Letters," IDB, vol. III (1962), pp. 668-675.

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[1] Op. cit., p. 236. Cf. also J. Crehan, op. cit.

[2] Referred to in G. Delling, op. cit., p. 80.

[3] Cf. his "Kritische Analyse," and "A Primitive Christian Baptismal Liturgy."

[4] Cf. op. cit., pp. 197 ff.

[5] Cf. op. cit., esp. pp. 188 ff. Swanston identified the following passages: I Cor. 15:3-5; I Tim. 3:16; and Phil. 2:5-11.

[6] Cf. Quatre hymnes, passim.

[7] M. Rist, art. cit.

[8] Cf. David Smith, The Life and Letters of St. Paul (New York: Harper & Brothers, 1948), p. 411, note 1.

[9] W. Nauck, art. cit.

[10] B. Noack, art. cit. For baptismal hymns in Eph. in general, cf. G. Schille, op. cit., passim; and J. A. Sanders, art. cit.

I Tim. 3:16;[1] Tit. 3:4-7;[2] I Pet. 1:3-5; 2:22-25; 3:18-22;[3] 5:5-9;[4] etc.

The passage in II Tim. 2:11-13 is often mentioned as a baptismal hymn, but, other than some cursory comments in the commentaries, no study has been made to substantiate this claim. There are several indications which may lend support to this notion.

a. The first one that may be mentioned is the thought of death and life. A quick glance at those proposed baptismal hymns will show that the majority of them have the same thought either explicitly or implicitly stated. It should be noted that the double motive of death and life is usually based on the historical events of the death and resurrection of Jesus.[5]

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[1] Cf. H. Swanston, op. cit., loc. cit.; J. Schmitt, op. cit., p. 100; and D. M. Stanley, Christ's Resurrection, pp. 236 ff.

[2] Cf. commentaries by Meinertz, Scott, Easton, Lock, Jeremias, Dibelius-Conzelmann, Kelly, etc. Cf. also M.-E. Boismard, Quatre hymnes, pp. 20 ff.; and G. R. Beasley-Murray, op. cit., pp. 209 ff.

[3] Cf. esp. R. Bultmann, "Bekenntnis und Liedfragmente."

[4] For these hymns in I Peter, see M.-E. Boismard, Quatre hymnes.

[5] The double motive of death and life, however, cannot be regarded as an exclusive property of baptismal hymns, since it appears also in the early church kerygma and homologiae. Cf. W. Kramer, op. cit., chaps. i-ii; and V. H. Neufeld, op. cit., pp. 13 ff. Ed. Schweizer discusses this double motive in terms of humiliation and exaltation of Christ. Cf. his Lordship and Discipleship, passim.

b. Another indication is seen in the idea of ὑπομονή. It is fairly common that there is a call to live out the life of Christ, of shaking off the old nature and becoming a new man in many of the baptismal hymns. The thought of renewal is present in such hymns as Eph. 5:14; Phil. 2:5-11; Tit. 3:4-7; etc.[1] Now, the thought of the rising up to a new life is not explicitly worked out in II Tim. 2:11-13, but the fact that one who has suffered death is promised the sharing of Christ's reign in the parousia, and that he is also called to live the present life with hoping endurance in preparation for his sharing of Christ's future life necessarily implies that he is somehow already living a new life in the present. To put it simply, to live out present life with hoping patience is possible and meaningful only when the new life which is promised is regarded as already operative.

c. The weightiest indication of the baptismal context of the hymn is to be seen in the use of aorist συναπεθάνομεν. The aorist tense here should not be passed over unnoticed. Even those scholars who are not convinced of the baptismal context of the hymn have to reckon with the difficulties involved in postulating another *Sitz im Leben* of the hymn. The aorist tense here definitely refers to the death suffered at the moment of baptism.

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[1] Cf. the discussion of the vocabulary of renewal, re-creation, and rebirth in J. Ysebaert, *op. cit.*, part II, pp. 89 ff.

Most important of all, the similarity between this passage and Rom. 6:3 ff. in vocabulary and thought can hardly be regarded as coincidental. In fact it is extremely probable that the baptismal hymn proper (II Tim. 2:11-12a) is composed on the basis of, and thus literarily dependent upon, Rom. 6:8. For this reason the majority of commentators would agree that this fact alone would be sufficient to argue for the baptismal context of the hymn.[1]

In spite of the fact that a strong case can be made for a baptismal context of the hymn, this interpretation is not entirely free of pitfalls. The most serious charge brought against it is the fact that there is an apparent discrepancy in thought between vv. 11-12a and vv. 12b-13. In vv. 11-12a the significance of baptism is solely in view, but in vv. 12b-13 the thought of the possibility of apostatization appears. Furthermore, it is contested that to postulate a baptismal context of the hymn is to disregard the context of the Epistle. Against this charge E. F. Scott replied, "The next sentence, 'if we disown Him, He will disown us', is plainly reminiscent of Luke ix. 26...., and would be specially appropriate if this is a baptismal hymn, sung over the convert who has just taken the oath of loyalty to Christ."[1] Even if this explanation is valid it is still difficult to understand why a baptismal hymn should be quoted here in a context which is totally unrelated to baptism. Thus B. S. Easton's effort to cut vv. 12b ff. from the hymn does not really solve the problem but, on the contrary, accentuates the confusion and difficulty.[2]

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[1] Among the recent scholars who favour this view, one can list White, Parry, Scott, Spicq, Bardy, Gealy, Guthrie, Dornier, Kelly, Hanson, etc. See their commentaries respectively. Cf. also A. J. B. Higgins, The Pastoral Epistles /Peake's Commentary on the Bible (rev. ed., London:Thomas Nelson & Sons, 1962)/, ad loc.

2. A Suggested Context of Martyrdom

Martyrdom also serves as specific stimulus to the creation of Christian hymns.[3] Following Jesus' words in Mt 5:10-12, the New Testament relates rejoicing to suffering for the sake of Christ. Thus the apostles rejoiced that they were counted worthy to suffer (Acts 5:41). Paul and Silas could sing and pray in prison (Acts 16:25). Paul also told his brethren at Caesarea not to weep over him, for he was ready not only for imprisonment, but also for death for Christ's name (Acts 21:13). The same kind of attitude permeates the New Testament (cf. I Cor. 15:54 ff.; Phil. 1:18 ff.; 2:17 f.; James 1:2 f.; I Pet. 4:12 ff.; Rev. 19:6 ff.; etc.). In his study on ἡδονή Gustav

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[1] *Op. cit.*, *ad loc.*

[2] In his article "Das Formular einer neutestamentlichen Ordinationsparaenese," *Exegetische Versuche und Besinnungen*, I, 101-108, E. Kaesemann has suggested that I Tim. 6:11-16 is originally related to baptism but it is used in this particular context as an 'Ordinationsparaenese'. If this theory is accepted, a possible context of ordination for II Tim. 2:11-13 can conceivably be pressed.

[3] For this subject, cf. W. S. Smith, *op. cit.*, pp. 84 ff. For martyrdom and persecution as context of homologia, cf. V. H. Neufeld, *op. cit.*, pp. 60 ff. and 146.

Staehlin presents the following comment on this point: "The New Testament, too, can speak of joy as the final and supreme thing both in this life and the next. But New Testament joy shares in the transvaluation of all concepts and values and thus comes to have in this world a paradoxical content. Not ἡδοναὶ ποικίλαι (Tt. 3:3), but πειρασμοὶ ποικίλοι are its objects, as in the five counterparts to 2 Pt. 2:13 in Jm. 1:2: πᾶσαν χαρὰν ἡγήσατο ··· ὅταν πειρασμοῖς περιπέσητε ποικίλοις Suffering and martyrdom in following Christ and in fellowship with Him are supreme bliss for the disciple, both in themselves, and because πειρασμοί are the way to τελειότης (Jm. 1:4) and to eternal χαρά in which there is no more paradox (Mt. 25:21, 23)."[1]

With this background in view there should be no surprise that, within the New Testament, one can detect suffering and martyrdom as the occasion and context for the creation of new hymns.[2] E. Lohmeyer suggests that Phil. 2:5-11, whose exact context he believes to be the Eucharist, is a hymn used in its present context to furnish an example of martyrdom.[3] Ed. Schweizer also considers the whole of

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[1] "ἡδονή, φιλήδονος ," TDNT, vol. II (1964), pp. 909-926. The quotation is from p. 926.

[2] On the development of the concept of martyrdom in the New Testament period, cf. W. H. C. Frend, Martyrdom and Persecution in the Early Church (New York: Doubleday & Co., 1967), pp. 58-76.

[3] Cf. Der Brief an die Philipper, pp. 90-99, esp. p. 99.

Jewish martyrology, which is based on the twin facts of humiliation for the cause of God and his Torah and the resultant exaltation by God, plays an important role in the thought pattern of the hymns in Phil. 2:5-11; I Tim. 3:16; Col. 1:15-20; I Pet. 3:18-22.[1] E. G. Selwyn, while not convinced of I Pet. 3:18-22 as quotation from a hymn, suggested that I Pet. 3:14, which appears in the context of an encouragement to suffer for righteousness, as a quotation from Is. 8:14 which was already part of an early Christian hymn.[2]

The most important of all is the hymn in II Tim. 2: 11-13, which possesses more features than any other hymn in the New Testament which properly belong to the context of martyrdom. That this hymn is composed in praise of martyrdom is supported by a number of scholars.[3] The chief merit of this interpretation lies in its harmony with the outlook and context of the Epistle. Against the background of the desertion by those of Asia and the loyalty of Onesiphorus, here in II Tim. 2:1 ff. the author urges Timothy to be strengthened in Christ Jesus as a faithful

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[1] Cf. his Lordship and Discipleship, esp. chaps. ii and vii.

[2] Cf. op. cit., ad loc., and p. 277, note 2.

[3] Such as Bernard, Weiss, von Soden, Hendriksen, Rolston, etc. See their commentaries respectively. Cf. also R. Schnackenburg, Baptism in the Thought of St. Paul, pp. 79 f.; R. P. Martin, "Aspects of Worship," p. 20; and C. F. D. Moule, The Birth of the New Testament (New York: Harper & Row, 1962), pp. 107 f.

Christian minister; to be a faithful minister even in face of sufferings and the possibility of death. Furthermore, the author's understanding of the significance of Paul's sufferings prepares the way for the incorporation of this hymn. The ideas of death, life, endurance, denial, faithfulness, etc. also suit well with this particular context.

This interpretation, however, is by no means free of any difficulty. The chief stumbling block is the interpretation of the aorist συναπεθάνομεν. Proleptical interpretation of the impending martyrdom as an accomplished fact hardly solves the difficulty.[1] Nor is the suggestion made by J. H. Bernard any more successful. He takes the aorist as "pointing to a single definite act of self devotion" in contrast to ὑπομένομεν where "the present tense marks a *continual* endurance."[2] What is at issue here is not necessarily how to interpret the aorist tense of the verb, but to determine what is its frame of reference. In other words, what does this verb refer to? Furthermore, this interpretation also fails to take adequate congnizance of the background and origin of the first couplet of the hymn (v. 11b) which represents a significant adaptation of Paul's classic baptismal parenese (Rom. 6:3 ff.). It is thus quite understandable that a number of scholars have tried to tackle this impasse by synthesizing these two different lines of interpretation.

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[1] Referred to in B. S. Easton, *op. cit.*, *ad loc.*

[2] *Op. cit.*, *ad loc.*

3. A Synthesis

Noting the apparent discrepancy within the hymn, several scholars have attempted a synthesis of the two different views.

a. W. Lock admits the likeihood of the hymn being composed in face of persecution, "but the analogy of Ro 6^{8} suggests that the primary reference is to baptism: 'if our death with Christ was real and complete, so real that we shall be ready to share his literal death'."[1] He found support of this interpretation in Chrysostom.[2] But, it is doubtful that a single verb συναπεθάνομεν should have a dual reference both to baptism and to martyrdom. Lock's interpretation, "if our death with Christ was real and complete, so real that we shall be ready to share his literal death," cannot be derived from the original context of the hymn, but from the viewpoint of the redactor it is quite explicable, for it is expressly for that reason that a portion of a baptismal hymn is adapted here. Lock, unfortunately, does not make this distinction.

b. C. K. Barrett considers it likely that ~~in~~ its original context the hymn is baptismal, but it is quoted here because of the possibility of death in persecution.[1] This inference is certainly correct, but he does not pay enough attention to the inherent difficulty involved in including vv. 12b f. in the baptismal context. J. Jeremias has earlier reached the same conclusion, but his extention of the verb's application to both dying *for* Christ and dying *with* Christ is more than suspicious.[2] The aorist συναπεθάνομεν shows unmistakably that the sharing of Christ's death is not a possibility of the future but an event already accomplished.[3]

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[1] *Op. cit.*, *ad loc.*

[2] "This death he means both of that in the Laver, and that in sufferings." *The Library of the Fathers*, p. 207.

c. Another attempt in synthesizing the two different lines of interpretation is made by G. Holtz. He sees the hymn here as a 'Taufkerygma', but it is used here with the possibility of martyrdom in view. He writes, "Die Taufe ist ein Sterben mit Christus. Was von der Taufe mit Wasser gilt, gilt erst recht von der mit Blut. Die Maertyrer gehen ein zum Leben... Der Hoffnung voraus liegt das Erleiden des Todes in seiner brutalen Wirklichkeit, von der dem Maertyrer nichts geschenkt wird."[4]

According to Louis Bouyer's study, in the Fathers the close relationship between baptism and martyrdom is especially evident in the idea of martyrdom as a baptism of blood.[1] It takes two forms. In case of catechumens put to death for their faith before having received baptism, the church would usually consider the martyrdom as equivalent to baptism. In case of the baptized, their martyrdom was regarded as a second baptism.[2] Gradually the significance of martyrdom reaches the point that it serves not only as a substitute for baptism, but also as a second baptism more perfect and efficacious than the first.[3]

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[1] Cf. *The Pastoral Epistles*, *ad loc*.

[2] Cf. *Die Briefe an Timotheus und Titus*, *ad loc*. Cf. also A. E. Humphreys, *op. cit.*, *ad loc*.

[3] G. R. Beasley-Murray, *op. cit.*, p. 208; and D. M. Stanley, *Christ's Resurrection*, pp. 247 f. insist on the close relationship between baptism and martyrdom.

[4] *Op. cit.*, *ad loc*.

Now, to find parallel thought in the Fathers is one thing, but to claim that συναπεθάνομεν refers to the baptism both with water and blood is quite another. It is legitimate to regard συναπεθάνομεν as referring to baptism, but to go a step further by speculating on what kind of baptism it is is to go beyond evidence. Furthermore, one searches in vain any notion of baptism with blood in the New Testament writings. In fact the close relationship between baptism and martyrdom is seen in the thoughts,

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1. Cf. *The Spirituality of the New Testament and the Fathers* [*A History of Christian Spirituality*, I, tr. by Mary P. Ryan (New York: Desclee Co., 1963)], pp. 190 ff.

2. Cf. *ibid*.

3. L. Bouyer adduces examples from Tertullian, *De baptismo*, XVI, 2; Augustine, *De civitate Dei*, XIII, vii; Origen, *In judic. hom.*, VII; Cyprian, *Ad fortunatum, de exhortate martyrii*, praef. IV.

such as death, life, endurance, and reign which are found in the original baptismal hymn (vv. 11-12a). There is no need to bring out the idea of baptism with water and blood in this context.

These attempts at synthesis actually left the relationship between baptism and martyrdom unclarified. They also fail to recognize or rather reckon with the plausibility of redaction. In other words, they fall short of distinguishing between the meaning of the hymn in the context of the Epistle and the meaning of the hymn on its own, i.e. before its incorporation into the present context.

4. A Suggested Context of Confirmation

In a New Testament Colloquium held in April, 1967, Dr. Bertil Gaertner suggested the possibility of the hymn being used in the service of confirmation.

The term confirmation refers to a rite administered to baptized persons, in some churches as a sacrament for confirming and strengthening the recipient in the Christian faith, in others as a rite without sacramental significance by which the recipient is admitted to the full communion with the church. The rite is often traced back to the bestowal of the Spirit and the laying on of hands in the New Testament.[1]

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[1] Cf. G. W. H. Lampe, The Seal of the Spirit, a Study in the Doctrine of Baptism and Confirmation in the New Tes-

Now, the exact relationship between baptism and the bestowal of the Spirit is still debated.[1] Nevertheless, it is obvious that the doctrine of confirmation can be established on the basis of the New Testament evidence only when one is prepared to deny the connection between baptism and the bestowal of the Spirit, and instead link the gift of the Spirit with the laying on of hands.[2] The support of this rite is supposed to be found in such passages as Acts 8:4-19; 9:17 f.; 19:1-7; and possibly Heb. 6:1 f. But unfortunately Luke seems to be inconsistent in his account of the practice of baptism in the apostolic age.[3] Furthermore, there is scarcely any mention of the rite elsewhere in the New Testament.[4] Especially noteworthy is the fact that Paul is totally silent about the laying on of hands as a separate rite. Had it formed the chief

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tament and the Fathers (2nd rev. ed., London: S.P.C.K., 1967) for survey of the problem and literature. For the history of the practice, cf. Lukas Vischer, Die Geschichte der Konfirmation (Zollikon: Evangelische Verlag, 1958); and Burkhard Neunheuser, Baptism and Confirmation (The Herder History of Dogma), tr. by J. J. Hughes (New York: Herder & Herder, 1964).

[1] Cf. G. W. H. Lampe, op. cit., passim; and W. F. Flemington, op. cit., pp. 148 ff.

[2] Cf. the most recent effort in connecting the bestowal of the Spirit with the rite of the imposing of hands, see J. K. Parrott, "Romans i. 11 and Galatians iii. 5 -Pauline Evidence for the Laying on of Hands?" ET, LXXIX (1968), 151-152.

[3] Cf. G. W. H. Lampe, op. cit., pp. 64 ff.; and O. Cullmann, Baptism in the New Testament, pp. 12 ff.

[4] The reference in I Tim. 4:14; 5:22; etc. seems to refer to the rite of ordination.

element in the Christian initiation, it is hard to believe that Paul could have failed to mention it.[1]

Now, returning to the suggested context of confirmation in II Tim. 2:11-13, the content of the hymn seems to fit very well and is more appropriate in this context than that which is strictly baptismal. Baptism has become an event of the past, it is now time for the testing of faith and validity of water baptism. This theory, though attractive as it is, has to be abandoned in view of the fact that such rite cannot be established on the basis of scanty and sometimes conflicting Biblical evidence. Furthermore, within the compass of the hymn and its immediate context, no reference to the Holy Spirit or the laying on of hands is made or implied. There is yet another inherent difficulty involved in postulating a context of confirmation for this hymn. The statement that the hymn is more appropriate in the context of confirmation rather than that which is strictly baptismal is valid and applicable only when the hymn is taken in toto, i.e. no discrepancy whatsoever is envisaged in the hymn. But it has consistently been argued that there is certainly a shift involved at

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[1] Cf. W. F. Flemington, op. cit., p. 149; G. R. Beasley-Murray, op. cit., p. 123; B. Neunheuser, op. cit., pp. 42 ff. and 232 ff.; S. I. Buse, "Baptism in the Acts of the Apostles," Christian Baptism, ed. by A. Gilmore (London: The Lutterworth Press, 1959), pp. 115-128; Alan Richardson, An Introduction to the Theology of the New Testament (New York: Harper & Row, 1958), pp. 355 ff.; and R. E. Brown, "We Profess One Baptism for the Forgiveness of Sins," Worship, XL (1966), 260-271.

v. 12b, and that this shift is explicable on the theory that a redaction has taken place. Thus the suggestion of a confirmatory context would be incompatible with the basic thesis of the present study.

B. The Function of the Hymn in the Epistle:

The question of the meaning of the hymn before its incorporation into this particular context has really not been settled, since a redaction is believed to be involved. It is, nevertheless, reasonably certain that the first two couplets (vv. 11-12a) represent a fragment of a baptismal hymn composed on the basis of the *locus classicus* of the Pauline baptismal theology (Rom. 6:3 ff.). Its incorporation here must have a reason. The task now is to investigate the meaning of the hymn in the present context. A look at the movemant of thought or the plan of the Epistle may help to clarify the meaning.

1. The Movement of Thought in the Epistle

The movement of thought in the Pastorals is not as easily detectable as some of other Epistles, such as Romans and Hebrews. A. T. Hanson understandably complains,"...it is most haphazard and miscellaneous, so no neat scheme will fit it."[1] The difficulty would be disastrous if one accepts the fragmentary hypothesis of the composition of the

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[1] *Op. cit.*, p. 19.

Epistles best represented in P. N. Harrison's work.[1] Such a theory would make the Pastorals nothing but a product of clumsy and artless patchwork of scraps. Yet one need not be so critical. Although Pastorals cannot be compared with the masterful work of Romans, a basic plan or a logical evolution of a train of thought is detectable in II Timothy.

Chapter one, in usual manner, starts out with the greetings (1-2), and then relates thanksgiving and intercession for Timothy (3-5). In verses 6-14 the author gives an appeal to Timothy (i) to adhere to the charisma imparted through the laying on of hands; (ii) not to let Paul's imprisonment dishearten him, but to be ready to face suffering, remembering Christ's conquest of death and Paul's own sufferings as a minister and his not being ashamed of witnessing to the Lord; and (iii) to keep sound teaching and to guard what had been entrusted to him. The author finally refers to experiences of Paul with his associates, their defection and devotion (15-18).

Chapter two admonishes Timothy (i) to pursue the task of ensuring the safe transmission of the tradition (1-2); (ii) to be ready for some hardship and endurance of sufferings like Paul himself with the assurance of ultimate sharing of Christ's reign and God's immutable faithfulness (3-13); and (iii) to correct handling of the truth, to shun foolish disputes, and to aim at noble things (14-26).

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[1] Cf. op. cit. and his posthumous Paulines and Pastorals (London: Villiers Publications, 1964). The present writer has not yet had access to the last mentioned work. K. Grayston, in his review of this book in JTS, XVII (1966), 145-147, claimed that if Harrison had not published this work his reputation and memory would have been better served. Barrett, Hanson, and Leaney are the recent exponents of fragmentary hypothesis.

Chapter three deals with the appearance of the false teachers in the last days who will oppose the truth and arouse moral decadence (1-4); gives further exhortations recalling the apostle's own teaching and conduct and sufferings in order to give Timothy courage for any future persecutions; and finally exhorts him to hold fast to the Scriptures (10-17).

Chapter four represents Paul's farewell message. A final charge to Timothy to proclaim the sound teaching is given (1-5). Paul then turns to his personal matters. He looks forward to death as a martyr (6-8); hopes that Timothy may come soon and gives information about his companions (9-13); warns Timothy against Alexander (14-15); reports the desertion and repeats his confidence in the future kingdom (16-18); and finally extends greetings and benediction (19-22).

The general structure of the whole Epistle seems clear enough. The Epistle begins and ends with Paul's personal matters (chapters 1 and 4). Appeal to Timothy as a minister in his duties in relation to himself and to others occupies the central portion of the Epistle (chapters 2 and 3). The Epistle does not sound exactly like a treatise or 'primitive church-manual',[1] but a practical advice of an old minister who is ready to pass out from the scene, and who is anxious to relate his own experiences and beliefs to his young associate whom he affectionately calls 'my beloved child'. The Epistle is, as it were, a will or a farewell letter.

2. The Epistle as a Farewell Letter

In an illuminating article Johannes Munck has made a study on "Discours d'adieu dans le Nouveau Testament et dans la littérature biblique."[2] Having surveyed the related literature in the Old Testament (such as Gen. 47:29-50:14; Josh. 23-24:32; I Sam. 12; Deut. 29-30; etc.) and in the Old Testament Apocrypha and Pseudepigrapha (such as Tobit 14:3-11; IV Ezra 14:18 ff.; I Enoch 91:1-9; etc.), Munck turns to three such texts in the New Testament, namely, Acts 20:17-38; I Tim. 4:1 ff.; and II Tim. 3:1 ff.[3] After careful examination of the contents he discovered that there are certain elements which are common to all farewell speeches. (i) Before embarking on the way to death or martyrdom the leader (in all three cases Paul) gathers his associates (elders, Timothy, etc.) together so that he can give them definite instructions. (ii) The leader addresses and exhorts those whom he is about to leave behind. (iii) He presents himself as an example in his relation to the church. (iv) He predicts the persecution that the community has to suffer and the appearing of false teachers after his death.[1]

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[1] Cf. M. S. Enslin, *op. cit.*, pp. 36 ff.

[2] In *Aux sources de la tradition chrétienne, Mélanges offerts à M. Maurice Goguel* [*Bibliothèque théologique* (Neuchatel & Paris: Delachaux & Niestlé, 1950)], pp. 155-170. Cf. also *idem*, *The Acts of the Apostles* [*The Anchor Bible*, 31 (New York: Doubleday & Co., 1967)], pp. 202 ff.

[3] Other farewell speeches in the New Testament includes II Pet. 1-2; II Tim. 4:6-22; Lk 22:21-38; and Jn 13-17.

Now, it is interesting to note that these elements or thoughts actually permeate II Timothy, though not necessarily in the same order. These elements are especially conspicuous in 3:1-5 and 4:6-8, but they are equally present in chapter 2, the immediate context of the hymn. The summons of Timothy before Paul's impending death is seen in 2:1. Here the addressee is Timothy and to him definite instruction is given. Paul presents himself as an example suffering as a good soldier (vv. 3 ff.). There is also a warning of the appearing of false teachers (vv. 14ff.). In view of this recurring pattern, it may not be wide off the mark if this Epistle as a whole is taken as a farewell letter.[2] It is now evident that the present hymn is quoted

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1. Cf. his "Discours d'adieu," esp. pp. 157 ff. and The Acts of the Apostles, p. 205.

2. Lucien Cerfaux, in his The Spiritual Journey of Saint Paul, tr. by J. C. Guinness (New York: Sheed & Ward, 1968), pp. 223 ff., also regards II Tim. as a farewell letter from Paul to Timothy.

and adapted here for no other reason than to illustrate the sufferings, persecution, and even the possibility of death by martyrdom which may befall the soldier of Christ.

3. The Purpose of Redaction

The plausibility of redaction has already been demonstrated;[1] and the purpose of redaction has also become more apparent; it is time now to inquire: why is this redaction necessary.

That the first two couplets of the present passage (vv. 11-12a) constitute a fragment of a baptismal hymn can be taken as almost indisputable. Desperate efforts made to locate these two couplets in other contexts remain unconvincing. The inevitable question is: why is a baptismal hymn quoted in the context which speaks of persecution, sufferings, and even the possibility of martyrdom? The obvious answer is that there are some points of contact between the two contexts. Chapter two, as it has been shown, deals with a renewed encouragement to brave service (1-7); and with the motive to this Christian service which is Christ (8-13). As a minister in the service he is bound to share sufferings and hardships as a good soldier, an athlete,[2] and a hard working farmer has to endure.

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[1] See *supra*, pp. 54 ff.

[2] Cf. V. C. Pfitzner, *Paul and the Agon Motive, Traditional Athlete Imagery in the Pauline Literature* / *Supplements to Novum Testamentum*, XVI (Leiden: E. J. Brill, 1967)/, pp. 165-186.

Moreover, a minister of Christ and of the Gospel has to endure sufferings just as a criminal wearing fetters (vv. 3 ff.). The reality of suffering is so persistent that death in martyrdom becomes a real possibility. It is quite natural then that a familiar baptismal hymn in the early church with the thoughts of death and endurance should have been adapted and incorporated into this particular context.

There is another front in which point of contact can be established. The purpose of Paul's endurance of sufferings is for the sake of the elect so that 'they also may obtain the salvation which in Christ Jesus goes with eternal glory' (v. 10, RSV). The ideas of salvation and eternal glory appear again in the hymn. They are spoken of in terms of the sharing of Christ's life and reign in the future.[1]

The connection is also seen in the correspondence of vocabularies. συζήσομεν (v. 11) confirms ἐγηγερμένον (v. 8); as συμβασιλεύσομεν (v. 11) does ἐκ σπέρματος Δαυίδ (v. 8); and ὑπομένομεν (v. 11) does ὑπομένω (v. 10).[2]

Thus far the discussion has been centered in the relationship of the baptismal hymn proper (vv. 11-12a) with what goes before (vv. 1-10). The relationship within the hymn itself, i.e. between vv. 11-12a and vv. 12b-13, remains to be examined. Words such as 'endurance' and 'death' (vv. 11-12a) can very well be considered as terms of martyrology. The same can be said of such words as 'denial', 'apostatization', 'faithfulness', and 'unfaithfulness' (vv. 12b-13). Thus a transition from a baptismal hymn to a martyrological hymn actually needs no special manipulation.

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[1] D. Guthrie, The Pastoral Epistles, ad loc., regards the thought of glory in v. 10 as the connecting link between the hymn and the previous passage.

[2] Cf. W. Lock, op. cit., ad loc.; and C. Spicq, op. cit., ad loc.

Finally, it has been argued that the hymn as a whole is meant to propagate the message of comfort and the assurance of hope to the suffering and persecuted. Now, to those who are suffering and persecuted, there is indeed nothing more heartening and assuring than the thought of sharing Christ's life and reign in the future as promised in vv. 11-12a.

With these observations one can only arrive at one conclusion: the original baptismal hymn (vv. 11-12a) not only fits the present context well (and indeed one of the central concerns of the Epistle), but is also consonant with the intention of the redactor. The purpose of the redaction then is twofold. It aims at pressing home the real possibility of martyrdom and the need of persistent hoping endurance. It also aims at bringing the message and assurance of comfort and hope to the persecuted and suffering minister of Christ.

4. Stages of Redaction

The question concerning the process of redaction cannot be easily answered. The nature of the question is such that any discussion of it would inevitably be, to some degree, speculative. In the course of the discussion on the plausibility of redaction and the Sitz im Leben of the hymn, however, several possible answers to this question have already be eliminated.

It is fairly certain that Paul himself did not compose the hymn. Even those scholars who argue for the Pauline authorship of the Pastorals generally agree that the hymn is a quotation from a well-known early church hymn, since the passage is prefaced by πιστὸς ὁ λόγος, which, in this particular context, is equivalent to a citation formula. On the other hand, if Paul is not the author of the Pastorals, then the possibility of Paul being the author of the hymn must be granted, for, after all, not only that the first two couplets of the hymn (vv.11-12a) is thoroughly Pauline, but also that Paul is known to be capable, when he 'took fire', of producing exalted prose-poetry (such as I Cor. 13; Rom. 6:3 ff.; 8:31 ff.; etc.). However, this suggestion seems quite improbable. First, general consensus of recent scholarship seems to point to the pre-Pauline origin of all well-known hymnic passages in the Pauline Epistles, such as Eph. 5:14; Phil. 2:5-11; Col. 1:15-20; etc. Secondly, the suggestion fails to take into account the apparent discrepancy within the hymn. Thirdly, when the hymn is taken _in toto_, i.e. without recognizing the plausibility of redaction, then it will be extremely difficult, if possible at all, to determine what the exact _Sitz im Leben_ of the hymn is.

The most likely solution to the problem then is to recognize the plausibility of redaction,[1] for, if this plausibility is accepted, then not only the apparent discrepancy of the hymn can be explained, but also the precise _Sitz im Leben_ of the hymn can be determined. At this juncture, some assumptions would be necessary in order to explore the stages of redaction. It is assumed all along that Paul did not write the Pastorals. These Epistles were drawn up by his amanuensis. The most likely candidate for this job is Luke the author of Luke-Acts.[2] Furthermore, it is exceedingly probable that Luke is also the redactor of the hymn.[3] Now, the question arises as to whether the hymn did exist in the present form before its incorporation into this context. In other words, was the redaction completed sometime before these Epistles were written? The answer is that it is not likely, for had it existed in the present form before its incorporation into this context , it would have been very difficult to specify what the _Sitz im Leben_ of the hymn is. The most adequate solution to the question is to regard the composition of the Pastorals and the redaction of the hymn as simultaneous. This is to say, the redaction of the hymn was completed at the time of the actual composition of the Epistle.

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[1] See _supra_, pp. 54 ff.

[2] Cf. esp. C. F. D. Moule, _The Problem of the Pastoral Epistles_, _passim_.

[3] See _infra_, pp. 286 ff.

The stages of redaction have now become obvious. In this context, the author discusses about the renewed encouragement to brave service and the motive to such service (vv. 1-13). A Christian minister, like a soldier, an athlete, and a farmer, has to have the spirit of endurance, discipline, and perseverance. Above all, he is call to 'join the ranks of those who bear suffering'[1] for the sake of the Gospel. The Christian service entails suffering; and this thought apparently could not escape the author's mind (vv. 3, 9). Possibly the author also sensed the possibility of death by martyrdom. At this point a well-known baptismal hymn with thoughts of death, life, endurance, and reign came to his mind; and it was quoted here to exemplify the possibility of death. Thus the transition from the baptismal death to the death in martyrdom is made. However, the possibility of death was not the only thought in the author's mind. The thought of the possibility of death should not cause any discouragement, nor should it be an excuse for apostatization. There is hope and indeed promise of sharing of Christ's life and reign in the future.

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[1] The phrase if from Moffatt's translation.

This promise is nowhere more evident and sure than in the reality of the immutable faithfulness of God. At this point the author of the Epistle adapted vv. 12b-13 into the original baptismal hymn (vv. 11-12a) which he had already quoted, and finally incorporated the completed hymn into the present context. The stages of redaction then are as follows: (i) The writing of the Epistle. (ii) The quotation of the baptismal hymn. (iii) The improvization of vv. 12b-13. (iv) The adaptation of vv. 12b-13 to vv. 11-12a. (v) The incorporation of vv. 11-13 to the context. Luke the amanuensis of Paul, who is responsible for the composition of the Pastorals, is also the redactor of the hymn.

5. The Confessional Character of the Hymn

In his classification of the New Testament hymns R. P. Martin assigns this hymn, along with I Tim. 6:11-16, as 'confessional hymns'.[1] Commenting on Rom. 6:3 ff., on which the present baptismal hymn is based, O. Michel considers the 'we' style betrays the language of a confession.[2] It has already been observed that baptism is often the context of church confessions. Conversely many baptismal hymns are confessional in character. It is interesting to note that in I Tim. 6:11-16, which has the characteristic of a hymn,[1] specific mention is made of a 'good confession'. There is a fairly general agreement that the context of the 'good confession' made by Timothy is that of his baptism.[2]

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[1] Cf. his "Aspects of Worship," p. 20; and *Carmen Christi*, p. 19.

[2] *Op. cit.*, *loc. cit.*

There is another way in which the confessional character of the hymn can be seen. The hymn is prefaced by the πιστὸς ὁ λόγος formula. In the discussion of the nature of this formula objection has been raised against W. Nauck's designation of it as a 'Bekenntnisformel'[3] on the ground that the content of the πιστὸς ὁ λόγος sayings is soteriological, while that of homologia, in the strict sense of the word, is Christological. However, if 'confessional' is used not in the technical sense pertaining to the acclamation of the Lordship of Christ, but in a liturgical sense referring to its function in worship, then there is no mistake about the hymn being 'confessional'.

Finally, the 'confessional' character of the hymn can be seen in the structure of the hymn itself. If the church was cradled in Judaism, then it is natural that she borrowed many of its forms of worship from the Temple and synagogue.[4] The practices of antiphonal, responsive singings, etc. are the cases in point.[1] Such musical response seems to have been used in the New Testament church (cf. I Cor. 14:15-16:26; Eph. 5:19; Col. 3:16; Mt 26:30; etc.). Attempts have been made by G. Bornkamm[2] and J. A. T. Robinson[3] to find examples of antiphonal response in I Cor. 16:22-24; Rev. 22:17-21; and in Didache 10:6. J. A. T. Robinson sets out the succession of clauses in the Didache in their dialogue shape as follows:

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[1] Cf. J. Jeremias, *Die Briefe an Timotheus und Titus*, *ad loc*.

[2] Cf. G. R. Beasley-Murray, *op. cit.*, p. 205, note 3; and V. H. Neufeld, *op. cit.*, p. 133, note 3.

[3] See *supra*, pp. 114 ff.

[4] Cf. W. S. Smith, *op. cit.*, *passim*; and R. P. Martin, *Worship in the Early Church*, pp. 37 ff.

> V. Let grace come and let this world pass away.
> R. Hosanna to the God of David.
> Deacon(?) If any man is holy, let him come;
> If any be not, let him repent.
> V. Maranatha.
> R. Amen.[4]

Now, if such a shape of dialogue or response is recoverable in the New Testament, it may be submitted that the hymn in II Tim. 2:11-13 should be considered an excellent example. In the following arrangement, L represents the recitation by the leader officiating at the service; C stands for the response by the congregation.

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[1] On the question of how to interpret Pliny's reference to early Christian practice "...carmenque Christo quasi Deo dicere secum invicem," see an assessment of scholarly opinions in R. P. Martin, Carmen Christi, pp. 1 ff. Cf. also W. S. Smith, op. cit., pp. 19 ff. for the discussion of congregational participation in worship.

[2] "Das Anathema in der urchristlichen Abendmahlsliturgie," Das Ende des Gesetzes, pp. 123-132.

[3] "The Earliest Christian Liturgical Sequence?" Twelve New Testament Studies /SBT, 34 (London: SCM Press, 1962)/, pp. 154-157.

[4] Ibid. For criticism of this theory, see C. F. D. Moule, "A Reconsideration of the Context of Maranatha," NTS,

L. If we have shared his death,
C. We shall also share his life;
L. If we keep enduring,
C. We shall also share his reign;
L. If we should apostatize,
C. He also will disown us;
L. If we are unfaithful,
C. He remains faithful,
All: For he cannot be untrue to himself.

It should be admitted that this suggestion is merely conjectural. Furthermore, it is equally uncertain as to whether the hymn is so used in its original baptismal context, or in its present context after the redaction, or both. In any case, the confessional and responsive character of the hymn, as it now is in the present context, is as evident and plausible as other proposed instances, if not more so.

C. Authorship and Provenance

In his study on ᾠδή, H. Schlier offers some pertinent observations on the early church hymns.[1] He considers ᾠδαί as 'the cultic songs of the community'. They are in every sense of the word 'community hymns'. They originated within the community, and their authorship, in contrast to the

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VI (1960), 307-310; and *idem*, *Worship in the New Testament* [*Ecumenical Studies in Worship*, 9 (Richmond: John Knox Press, 1961)], pp. 34 f. It should be noted that the dialogue character of Didache 10:6 had earlier been suggested by Hans Lietzmann in his *Messe und Herrenmahl, eine Studie zur Geschichte der Liturgie* [*Arbeiten zur Kirchengeschichte*, 8 (Bonn: A. Marcus & E. Weber's, 1926)], p. 237. This theory is also endorsed by Oscar Cullmann, *Early Christian Worship* [*SBT*, 10), tr. by A. S. Todd and J. B. Torrance (London: SCM Press, 1962)], p. 20.

[1] "ᾄδω, ᾠδή," *TDNT*, vol. I (1964), pp. 163-165.

later Gnostic hymns such as the Odes of Solomon, remained anonymous.[1] Even though it is impossible to identify the redactor of the present hymn with complete confidence, something can be known about him.

1. The Redactor of the Hymn

The authorship and the redactor of the hymn have already been slightly touched upon elsewhere in the course of the present investigation.[2] There are scholars who still defend the Pauline authorship of the Pastorals. Among them D. Guthrie[3] is the staunchest advocate of the Pauline authorship of the present hymn. There are others who, while defending the traditional position, regard it as likely that Paul is here quoting an existing hymn well known in the early church.[4] J. Dupont[5] maintains that behind this hymn stands a Christian hymn or catechical tradition that Paul found and took over. But the thought of 'to die with Christ in order to live with him' goes back to Paul himself.

The majority of scholars find it impossible to accept the Pauline authorship of the Pastorals. They naturally regard the hymn as a quotation incorporated here by the author. H. B. Swete's comment on the origin of the hymn may be taken as a general consensus. Noting the different atmosphere between the two parts of the hymn, he writes, "This fourth λόγος (II Tim. 2:11-13) seems to be a fragment of a hymn which some Pauline Church had worked the familiar teaching of the Apostle, together with one of the words of the Lord Jesus which they had heard from him, and which also found its way into the Mattheo-Lucan tradition."[1] The next logical question is to inquire whether one can detect something about the redactor of the hymn.

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[1] D. M. Stanley agrees with Schlier's view. See his "Carmenque Christo."

[2] See *supra*, pp. 114 ff.

[3] *The Pastoral Epistles*; and *The Pastoral Epistles and the Mind of Paul*, *ad loc*.

[4] Cf. W. Hendriksen, J. N. D. Kelly, etc. in their commentaries.

[5] Cf. *op. cit.*, pp. 107-110.

Before this question can be pursued, another problem needs to be settled first. H. B. Swete and others who regard this hymn as a quotation apparently take the hymn as having existed in the present form, or, as some prefer, minus v. 13c, before its incorporation into the present context. It is a plausible but unlikely supposition. Had the hymn really existed in the present form, it would have been difficult to determine whether it is a baptismal or a martyriological hymn. On the other hand, if one holds, as the present writer prefers, the redaction as completed at the time of the actual editing and drawing up of the Epistle, then some of the related problems will be easier to solve.[2] The adoption of this alternative would explain why the re-

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1. *Art. cit.*, pp. 4 f.

2. See *supra*, pp. 279 ff.

daction was necessary. It also identifies the author of the Epistle with the redactor of the hymn. By implication, what is said of the author of the πιστὸς ὁ λόγος formula is applicable to the redactor of the hymn, for they are identical.

It has been pointed out[1] that the author of the πιστὸς ὁ λόγος formula in the Pastorals is probably a Jew who is brought up with a thorough knowledge of the religious practices of his forefathers and of his generation. This is evident in his utilization of the אֱמֶת וְיַצִּיב formula and in his familiarity with the two uses of ἀμήν. But he is no ordinary Jew who confines himself to his own ghetto. He is a Christian Jew who is also thoroughly at home with the literary Greek of his age. He is a Jew who sees it as his responsibility to bring the message of salvation of God in Jesus Christ to his Hellenistic brethren. This is seen in his appending the phrase πάσης ἀποδοχῆς ἄξιος to the πιστὸς ὁ λόγος formula in I Tim. 1:15 and 4:9. Now, it is striking that the outlook of the author of this formula resembles very closely that of the author of Luke-Acts. Is it feasible then that the author of Luke-Acts has a hand in the redaction of the hymn?

2. The Question of Lukan Affinity

Before any indication of Lukan affinity can be adduced it may be doubted if such a problem can be discussed at all. Two questions are involved here. In identifying the author of the πιστὸς ὁ λόγος formula,[1] it is pointed out that the author shows his acquaintance with the two uses of ἀμήν. But it is well known that Luke is extremely reluctant to use ἀμήν.[2] In the Synoptic Gospels, ἀμήν occurs in Mt 31 times; in Mk, 13; and in Lk only 6 times. This observation, however, should not present any difficulty since it is one thing to regard the author as ignorant of its use, it is quite another to say that he is reluctant to use it. In fact Luke's reluctance actually betrays his universalistic outlook, for he envisages a Gentile rather than a Jewish reading public.[3]

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[1] See supra, pp. 123 ff.

Another question has to do with the racial background of Luke. It has been argued that the author of the πιστὸς ὁ λόγος formula is probably a Hellenistic Jew.[4] But in view of Luke's ability to write good Greek, and possibly from his exclusion from 'those of the circumcision' (Col. 4:13ff.), a large number of scholars believe that he was a Gentile.[1] Now, it would be legitimate to explore the question of Lukan affinity at all only if Luke can be shown to be of Jewish race. Luckily the task is not hopeless. It is outside the scope of the present investigation to go into the question in detail, but it will be suffice to note that there are scholars who are convinced that Luke was a Jew. Of the most recent scholars who argue for this position, one can mention Bo Reicke[2] and E. E. Ellis.[3] The fact that there are scholars who are still convinced of the Jewish nationality of Luke in itself should be sufficient to keep the question of the Lukan affinity both alive and legitimate.

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[1] See *supra*, pp. 91 ff. and 124 ff.

[2] Cf. Johannes Munck, *op*. *cit*., p. xxvii; Behm-Feine-Kuemmel, *op*. *cit*., pp. 102 ff. Cf. also B. M. Metzger, *The New Testament, Its Background, Growth, and Content* (New York and Nashville: The Abingdon Press, 1965), p. 92.

[3] For other features of Luke's intention, see B. M. Metzger, *ibid*.; X. Léon-Dufour, "The Gospel according to St. Luke," A. Robert and A. Feuillet, *Introduction to the New Testament*, tr. by P. W. Skehan *et* *al*. (New York: Desclee Co., 1965), esp. pp. 236 f.; and E. E. Ellis, *The Gospel of Luke* [*CB-NE* (London: Thomas Nelson & Sons, 1966)], pp. 52 ff.; and D. Guthrie, *New Testament Introduction, Gospels and Acts* (London: The Tyndale Press, 1965), pp. 84 ff.

[4] See *supra*, pp. 123 ff.

It should be said at the outset that this question in itself can be a subject of a separate study. What will be attempted here is simply to point out some affinities which are detectable in the present hymn. In other words, the present hymn can serve as a good illustration of Lukan affinity which has thus far been neglected even by those scholars who argue for this affinity.[4]

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[1] Cf. E. E. Ellis, _op. cit._, pp. 52 ff. for discussion.

[2] _The Gospel of Luke_, tr. by Ross MacKenzie (Richmond: John Knox Press, 1964), pp. 21 ff.

[3] _Op. cit._, _loc. cit._

[4] Among those who favour Luke as the amanuensis one may list H. A. Schott, J. D. James, Robert Scott, Sir Robert

Lukan affinity of the hymn can be illustrated in two ways. The first is a formal affinity, and the second, material.

a. The Formal Affinity

The formal affinity can be seen first in the literary ability and style of the authors of Luke-Acts and the Pastorals. In the use of the πιστὸς ὁ λόγος formula, it is evident that the author's background is Jewish, but when he appends the phrase πάσης ἀποδοχῆς ἄξιος (I Tim. 1:15; 4:9), it shows that he is concerned to relate the message of salvation to the larger world of Hellenism. This indicates that the author is at home both in Hebraic and Hellenistic thought-world. Now, it is not without significance that among the New Testament authors it is the author of Luke-Acts, more than anybody else, who, on the one hand, is capable of writing in a style and language comparable to other authors of the antiquity so that his book is called "the most beautiful book in the world,"[1] yet, on the other hand, is able to produce something so Hebraic in form and content that "... no New Testament writer is

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Falconor, who assigns certain sections to Luke, and most recently C. F. D. Moule. For all these references, see Moule's The Problem of the Pastoral Epistles, p. 438. Cf. also Moule,s The Birth of the New Testament, Excursus II, pp. 220 f.

[1] This verdict is voiced by Renan. Quoted in C. K. Barrett, Luke the Historian in Recent Study (London: The Epworth Press, 1961), p. 1.

more clearly aware of the importance of the Old Testament, and of the Jews' religion."[1]

Another formal affinity is evident in their interest in incorporating hymns and traditional materials. It is perhaps not accidental that, among the Gospel writers, Luke is the only one who sees it desirable to incorporate some of the most beautiful songs or canticles in the Gospel (Lk 1:46-55, 68-79; 2:14, 29-32). The author of the Pastorals also shows a marked interest in the hymns and credal formulations (cf. I Tim. 1:17; 3:16; 6:15-16; II Tim. 2:11-13; 4:18; Tit. 3:4-7; etc.).[2]

Finally, another formal affinity is seen in their common interest in embodying farewell speeches in their writings. It is noteworthy that all the important farewell speeches in the New Testament, as Johannes Munck sees it,[3] are monopolized in the writings of Luke (Acts 20:17-38) and the Pastorals (I Tim. 4:1 ff.; and II Tim. 3:1 ff.).

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[1] C. K. Barrett, *ibid*., p. 15. On the language and style of Luke, cf. *ibid*., pp. 7 ff.; H. J. Cadbury, *The Style and Literary Method of Luke*, /*Harvard Theological Studies*, VI (Cambridge, Mass.: Harvard University Press, 1920)/; *idem*, "Four Features of Lukan Style," *Studies in Luke-Acts*, ed. by L. E. Keck and J. L. Martyn, pp. 87-102. Cf. also E. E. Ellis, *op*. *cit*., pp. 2 ff.

[2] On the traditional materials in the Pastorals, see Hans Windisch, *art*. *cit*. and J. C. Beker, *The Church Faces the World, Late New Testament Writings* /*Westminster Guides to the Bible* (Philadelphia: The Westminster Press, 1960)/, pp. 21 ff.

[3] Cf. *art*. *cit*. Cf. also Lk 22:21-38; II Tim. 4:6-22; 2:1 ff.

b. The Material Affinity

The first material affinity which deserves attention is the fact that Luke alone preserves the saying of Jesus which links the ideas of perseverance and the Kingdom. The saying in Lk 22:28 f. reads, "You are the ones who have persevered with me in my testing times, and I covenant you a kingdom."[1] In II Tim. 2:12 comes the aphorism: "if we keep enduring, we shall share his reign."

Another noticeable affinity is seen in the concept of death as martyrdom. It should be admitted that this concept is not explicitly developed in the hymn, but it is clear that one of the purposes of redaction and incorporation of the hymn in this particular context is to exemplify the possibility of death by martyrdom. This is in accord with the Lukan concept of the death of Jesus. It is well known that Luke regards the death of Jesus as martyrdom. C. F. D. Moule observes, "There is in Acts almost as complete an absence of any explicitly *redemptive* interpretation of the death of Christ as in Luke's Gospel. The Gospel does not even include the λύτρον - saying of Mark and Matthew; ... 'Salvation' is associated with Christ clearly enough; but not explicitly salvation by his redemptive death."[2]

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[1] The rendering is from C. F. D. Moule, *The Problem of the Pastoral Epistles*, p. 443. Cf. also C. H. Dodd, *According to the Scriptures, the Substructure of New Testament Theology* (London: Nisbet & Co., 1957), p. 68.

[2] "The Christology of Acts," in Keck-Martyn, *op. cit.*, pp. 159-185. Cf. also F. V. Filson, *Three Crucial Decades, Studies in the Book of Acts* (Richmond: John Knox Press, 1963), pp. 25 f.

Similarly C. H. Talbert maintains, "Luke describes the death of Jesus as a martyrdom in order to give a basis for Christian suffering-martyrdom."[1]

Another area in which affinity can be detected is the concern they both share in trying to safeguard the apostolic tradition. Now, assuming that Luke is indeed the redactor of the Pastorals and the hymn, it is quite easy for him as an associate of Paul to recognize that the original hymn (vv. 11-12a) is based on the Pauline theology of baptism. When he prefaces this hymn with the πιστὸς ὁ λόγος formula he certainly intends not only to affirm the truth and validity of the hymn, but also to reminds his addressee to preserve and keep it.[2] Here again some correspondence is observable, for Luke is often noted as the one who makes powerful apology on behalf of Paul.[3]

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[1] Luke and the Gnostics (New York and Nashville: The Abingdon Press, 1966), p. 76. Talbert also adduces many parallel thoughts between Luke-Acts and the Pastorals. See esp. p. 116 where he lists eight 'obvious similarities'.

[2] That the author of the Pastorals is interested in preserving the tradition is seen in his use of certain terms, such as διδασκαλία, πίστις, παραθήκη, πιστὸς ὁ λόγος, as well as credal, liturgical, and confessional materials in the Epistles. For the discussion of these terms, cf. R. St. John Parry, op. cit., pp. xci-cx. Cf. also W. Lock, op. cit., pp. 90 ff. for a study of παραθήκη.

[3] Cf. F. V. Filson, op. cit., pp. 19 ff.; C. K. Barrett, Luke the Historian, p. 63; C. H. Talbert, op. cit., pp. 49 ff. Note the following words from E. Kaesemann: "The Lucan work as a whole is totally incomprehensible if it is not seen that only in the stream of apostolic tradition does one also belong to the One Holy Church as the earthly realm of salvation." See his "Paul and Nascent Catholicism," in E. Kaesemann, et al., Distinctive Protestant and Catholic

Finally, the Lukan affinity is obvious in the thought of the third couplet of the hymn, εἰ ἀρνησόμεθα . κἀκεῖνος ἀρνήσεται ἡμᾶς. It is reminiscent of Jesus' saying recorded in Lk 12:4-12, especially in v. 9 where one reads, ὁ δὲ ἀρνησάμενος με ἐνώπιον τῶν ἀνθρώπων ἀπαρνηθήσεται ἐνώπιον τῶν ἀγγέλων τοῦ θεοῦ.

It goes without saying that the question of the Lukan affinity of the Pastorals does not stand or fall on the basis of the illustrations observable from the present hymn, but it does provide further evidences of this affinity which have thus far been unnoticed by scholars.

3. The Provenance of the Hymn

The provenance of the hymn is extremely difficult and hazardous to deal with since a clear line of demarcation between what is Semitic and what is Hellenistic cannot be easily drawn. There are, however, two ways in which one can go about detecting the provenance of any given hymn. The first one is to examine its structure and style, and the other, its thoughts.

a. Structural and Stylistic Considerations

J. Kroll[1] has traced the development of the Christian

Themes Reconsidered [*Journal for Theology and the Church*, vol. III, ed. by R. W. Funk (New York: Harper & Row, 1967)], p. 23.

2. Cf. *op*. *cit*., pp. 3 ff.

hymn from its Jewish and Hellenistic backgrounds, which he believes had already developed or fused into an unity in the Jewish diaspora. Instead of the strict metrical form of the classical hymn, the Christian hymn, usually followed the same lines as their Jewish and Gnostic counterparts, are distinguished by solemn, stereotyped, and hieratic diction. A. N. Wilder[1] also holds essentially the same opinion. He maintains that the hymn, or he would rather call it poetry, of the New Testament is based on two different traditions, that of Hellenistic paganism and that of Israel. On the Hellenistic side that which most influenced the New Testament writers were, (i) recitational poetic prose, and (ii) antithetical oracular style. On the other hand, the New Testament writers also preserved some leading features of traditional Hebrew poetry such as parallelism of lines and thought, and accentual rhythm.

With regard to II Tim. 2:11-13, it may be said with some degree of confidence that Semitic features are more easily discernible. J. Jeremias says flatly, "Da die Sicherheit auf einen juden-christlichen Verfasser weist ..."[2] This opinion is concurred in by scholars like C. Spicq,[3]

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[1] Cf. op. cit., p. 100. Cf. also G. Delling, op. cit., pp. 83 ff.; B. M. Metzger, art. cit.; and Ruth Messenger, op. cit.

[2] Die Briefe an Timotheus und Titus, ad loc.

[3] Cf. op. cit., ad loc. "L'hymne présent, de facture plus sémitiques que grecque..."

D. M. Stanley,[1] J. N. D. Kelly,[2] etc. Most of the poetic features, such as homoioteleuton, isosyllabism, anaphora, etc., are common property of both Semitic and Hellenistic poetries.[3] At three points, however, one cannot help taking the features to be specifically Semitic. The most obvious one is the employment of the parallelismus membrorum which is generally considered as the essence of Hebrew poetry.[4] Another feature of the hymn is the last statement or line which is longer than the previous ones. This feature is discussed by David Daube.[5] Finally, there is the use of the waw consecutive in the first two lines of the hymn.

There is also an attempt to re-translate the hymn back into the supposedly original Aramaic by F. J. Badcock.[6] This theory may lend support to the Semitic origin of the hymn.[7] The re-translation of the hymn is as follows:[8]

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[1] Cf. Christ's Resurrection, p. 248.

[2] Cf. The Pastoral Epistles, ad loc.

[3] Cf. K. G. Kuhn, op. cit., passim. Cf. also G. Schille's criticism of J. Schattenmann in TLZ, XVII (1967), 35-37.

[4] See supra, pp. 42 ff. and the literature referred to there.

[5] Cf. op. cit., pp. 190 ff.

[6] Cf. op. cit., p. 134.

[7] This suggestion is at least applicable to its original baptismal hymn (vv. 11-12a) since the latter part of the hymn is taken to be the work of the redactor.

[8] F. J. Badcock's re-translation is printed in English transliteration. The Aramaic version presented here is kindly provided by Dr. R. P. Martin (unsolicited) in a cor-

אֵן גֵּיר מִיתְנַן עַמֵּה
אָף עַמֵּה נִיחֵי
וְאֵן נְסַיְבַר אָף נַמְלֵךְ עַמֵּה
אֵן דֵּין נֶחְפּוּר בֵּה אָף הוּא
נֶחְפּוּר בָּן
וְאֵן לָא נְהַימַן בֵּה
הוּא בְּהֵימָנוּתֵה מְקַוֵּה
דְּנֶחְפּוּר גֵּיר בְּנַפְשֵׁה לָא מֶשְׁכַּח

On grounds of style and structure then it is quite reasonable to conclude that the hymn is more Semitic than Hellenistic.

b. The Thoughts of the Hymn

It has become somewhat fashionable among New Testament scholars who are interested in the study of New Testament hymns to engage in comparing different hymns in order to pinpoint their respective provenance. Ed. Schweizer,[1] for example, has made a comparison of I Cor. 15:3-5 and I Tim. 3:16; D. M. Stanley,[2] Phil. 2:5-11 and I Tim. 3:16; and R. P. Martin,[3] I Cor. 15:3-5 and Phil. 2:5-11. The result of their investigations is quite impressive. However, the

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respondence to the present writer dated March 8, 1967. The present writer has no knowledge of Aramaic, but the retranslation is presented here for illustration.

[1] "Two New Testament Creeds Compared."

[2] "The Divinity of Christ in New Testament Hymns."

[3] Carmen Christi, p. 299 ff.

same cannot be expected of the hymn in II Tim. 2:11-13, since it is quite evident that the hymn has no particular group of people or audience in mind. In the present context the hymn is intended to convey the message of encouragement and hope to the persecuted and the 'frightened conscience' who are facing the possibility of death in martyrdom.[1]

On the other hand, the provenance of the hymn is not as difficult to determine as others since its background and origin is easily traceable. The original baptismal hymn (vv. 11-12a) has its immediate origin in Rom. 6: 3 ff., which is the most significant Pauline formulation of baptismal theology developed around the saving event of the death and resurrection of Jesus. This dual event constitutes the central element in both Pauline and Jerusalem kerygma.[2] There is no doubt that this core of kerygma originated in the Aramaic speaking church.[3] It is interesting to note that the added element of pro nobis, which is characteristic of Pauline kerygma,[4] is missing from the present hymn. This may mean that the hymn is based on the Jerusalem kerygma. But this should not be regarded as a conclusive evidence that this baptismal hymn did not originate from the Pauline circle, since not only the hymn itself is fragmentary, but also no systematic argument is intended in a short hymn like this.

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[1] Some scholars even tried to locate the exact period in which the hymn was composed. F. J. Badcock, op. cit., p. 111, suggested that it may go back to as early as the year 35 in which the martyrdom of Stephen may be placed. A. R. C. Leaney, in his commentary, ad loc., suggested as possible date at the end of the reign of Domitian (96).

[2] Cf. C. H. Dodd, The Apostolic Preaching, passim.

[3] Cf. W. Kramer, op. cit., p. 36.

[4] Cf. ibid.; and C. H. Dodd, The Apostolic Preaching, pp. 25 ff.

Turning now to the second part of the hymn (vv. 12b-13), by accepting the plausibility of redaction and identifying the probable redactor, the question of the provenance of the whole hymn becomes unnecessary. It is quite appropriate that the redactor who is also the author of the third Gospel should have incorporated a thought so reminiscent of the Lord's teaching (Lk 12:4-12).[1] On the thought of the immutability and faithfulness of God, the most clear parallel in the New Testament is to be found in Rom. 3:3. Furthermore, it is significant to bear in mind that this concept is one of the most important teachings of the Old Testament, especially in connection with the covenant idea.[2] This indicates that nothing specifically Hellenistic is traceable in the present hymn.

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[1] It is interesting to note that G. Holtz, who is no advocate of Lukan affinity, concluded the exegesis of this hymn with the words: "Ein vergleichbares Zeugnis und ein maechtigerer Kommentar zu Luk. 12, 4-12 wird nicht existieren." Op. cit., ad loc.

[2] Cf. Artur Weiser, in Bultmann-Weiser, art. cit., pp. 6 ff.; Ed. Jacob, op. cit., pp. 103 ff. It is also noteworthy that Walther Eichrodt builds his Old Testament theology on the idea of covenant. See op. cit., passim. Cf. also the discussion in supra, pp. 250 ff.

In conclusion, the hymn has no special class or group of audience in mind. It is quoted, adapted, and edited here not only to exemplify the possibility of death in martyrdom, but also, and more importantly, to communicate the message of hope and comfort to those who face that possibility. Since the hymn first originated from the Pauline circle as a baptismal hymn and later adapted to the Lord's teaching, one can safely conclude that it has its origin in the Hellenistic Jewish Christian milieu. It is entirely fitting that the present form of the hymn should come from a man, who is Jewish by birth, well acquainted with the literary Greek of his age, an associate of Paul, and the author of Luke-Acts, namely Luke.

CONCLUSION

The problem of the authorship of the Pastoral Epistles remains one of the knottiest enigmas in the New Testament scholarship. No single solution to the problem can be regarded as conclusive. Indeed C. F. D. Moule can say, not without justice, "I am inclined to think ... that there is no area of New Testament investigation where theories are proposed with greater inattention to the difficulties attaching to them."[1] No attempt has been made in the present study to add yet another solution to the problem of the Pastorals as a whole, rather the attention has been focused on the clarification of specific problems involved in a single passage. Conclusions reached in the study aim at nothing but the clarification of the problems arising out of this particular passage. Consequently whatever contributions this study may have towards the solution of the total problem of the Pastorals should be regarded simply as secondary and tentative.

There is no need to recapitulate all significant findings made in the course of the present study. At some points, however, the findings may be considered original in the sense that either new evidence has been added or fresh solutions offered. They may be enumerated as follow :

1. The hymn as preserved in II Tim. 2:11-13 is fragmentary.

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[1] The Problem of the Pastoral Epistles, p. 430.

This is evident in the use of γάρ in v. 11. Of special importance is the question of v. 13c. A number of scholars are ready to delete it from the original structure of the hymn on the ground that it breaks away from its parallel and symmetrical structure.

This solution is untenable on two counts. Structurally, the stylistic feature with the last member of the statements longer than the previous ones is not as strange as it seems, since similar forms of literary constructions can be found in the Ten Commandments, the Lukan Beatitudes, and the Judaic liturgical prayers. Content-wise, any attempt to sever v. 13c from the hymn is also indefensible, for the thought of v.13b would be incomplete without it.

This type of poetic construction has an added significance in that the last member often serves as the climax to, and thus the most important element of, the entire argument. The adoption of this interpretation is of paramount importance in that it does not only make v. 13c an integral member of the hymn, but also reveal the intention of the redactor in his incorporation of the hymn in this particular context. The thought of the immutability of God's faithfulness then is the climax of the hymn. The hymn is redacted and then incorporated here for no other purpose than to communicate the message of comfort and hope to the suffering and the persecuted.

2. The אֱמֶת וְיַצִּיב formula in Rabbinic Judaism can be regarded as one of the most decisive factors which have contributed to the formulation of the πιστὸς ὁ λόγος formula in the Pastoral Epistles. It is a formula attesting to the truth and validity of the Shemaʿ proclaiming the mighty act of God's redemption in delivering Israelites from the Egyptian bondage. Two things should be noted with reference to the אֱמֶת וְיַצִּיב formula: (i) It is a formula of attestation. (ii) It refers to God's act of redemption.

Now, to the extent that these two elements are also present in the πιστὸς ὁ λόγος sayings in the Pastorals, it is legitimate to postulate the origin of this formula in the use of אֱמֶת וְיַצִּיב in Rabbinic Judaism. It should be observed, however, that these two elements are incapable of explaining all the intricacies related to the πιστὸς ὁ λόγος formula. Neither the thought of salvation nor that of eternal life is traceable in I Tim. 3:1. This particular instance of inconsistency might have been due to the inadvertent slip of the redactor. More difficult is the question on the function of the πιστὸς ὁ λόγος formula in the Pastorals. It is used as a formula of attestation only in I Tim. 4:9 and Tit. 3:8; while in other cases, namely I Tim. 1:15; 3:1; and II Tim. 2:11, it definitely serves as a formula of declaration.

It is extremely difficult then to accept the אֱמֶת וְיַצִּיב formula as the sole source from which the πιστὸς ὁ λόγος formula is derived. At this point the influence of the two uses of ἀμήν on the formulation of this formula becomes apparent. Two things should be observed on the function of ἀμήν: (i) It can be used as a particle opening a statement. (ii) It can be used as a particle closing s statement. In both cases ἀμήν either affirms or confirms the truth and validity of the statement made. In terms of function, the use of the πιστὸς ὁ λόγος formula corresponds to that of ἀμήν in that they can be used as an introductory as well as a confirmatory particle. Furthermore, the significance attached to both is also similar.

To postulate the אֱמֶת וְיַצִּיב formula as the sole source from which the πιστὸς ὁ λόγος formula is derived is therefore inadequate, since the former is incapable of explaining all the intricate problems involved in the latter. These problems, however, will be fully explicable if both the use of the אֱמֶת וְיַצִּיב formula and the use of ἀμήν are taken into account. Both have contributed something to the formulation of the πιστὸς ὁ λόγος formula; the former especially to its content, and the latter to its function.

3. The impasse on the question of the exact Sitz im Leben of the hymn is well known. This impasse is certainly to continue so long as new solution to the problem is not found. It is apparent that any attempt to gear the hymn into one specific context, whether it be baptismal or that

of martyrdom, is to do injustice to the text. Each interpretation has its advantages, and each equally shares some difficulties.

The only way out of this impasse is to recognize the reality of redaction. The acceptance of this fact will immediately relieve the tension that exists in the hymn, for it would mean that the hymn, as one finds it in this passage, has two different contexts; and that these two contexts do not necessarily coincide. In other words, there is a context before its incorporation into the present context in the Epistle; and there is a context in the Epistle after its incorporation.

It is precisely at this point that the dichotomy between tradition and redaction, or history and theology, becomes intelligible. The redactor took over an existing tradition, then adapted and redacted it into the present context. Tradition represents history, and redaction, theology. The first half of the hymn (vv. 11-12a) in its original context is a baptismal hymn composed on the basis of the Pauline baptismal parenesis preserved in Rom. 6:3 ff. The hymn in the present context, after its adaptation into a well-known saying of Jesus (Lk 12:9; Mt 10:33), is a hymn illustrating the reality of suffering and the possibility of martyrdom, and, in the meantime, a hymn offering the message of encouragement and hope to those who face hardships and possible death in martyrdom.

4. The extent of redaction is relatively easy to discern. It obviously involves no special deletion, patchwork, or arrangement. Vv. 11-12a consists of a fragment of an original baptismal hymn. There is no evidence that the hymn's original form and meaning have been altered or modified by the redactor. The poetic features, such as isosyllabism, anaphora, homoioteleuton, etc., tend to lend support to this assumption. Furthermore, the vocabulary and the thought are thoroughly Pauline; no foreign words or theology can be detected. The task of the redactor here is simply to adapt this portion of the hymn into a saying of Jesus. The second half of the hymn (vv. 12b-13) represents the work of the redactor. The redaction of the hymn, the welding together of the sources, and especially in the improvization of the second half, does give some hints as to who the redactor is.

The process of redaction is rather simple. The redactor first took over an existing baptismal hymn, without any alteration, he then added the second half of the hymn by improvizing it from a saying of Jesus, and finally incorporated the completed hymn into the present context of the Epistle. The redaction is believed to be simultaneous with the compilation of the Epistle.

5. The identification of the redactor of the hymn is built on the theory that Luke the author of Luke-Acts was Paul's amanuensis who drew up and was responsible for the

final form of the Pastorals. The present study does not seek to prove the validity of this theory, but the corollary result of this investigation reveals that Lukan theology is certainly reflected in the redaction of the hymn.

The redactor of the hymn is probably a Hellenistic Jew who has an universal outlook. In his formulation of the πιστὸς ὁ λόγος formula and the appendage of the phrase πάσης ἀποδοχῆς ἄξιος in I Tim. 1:15; 4:9, he reveals himself to be a man of two cultures, Hebraic and Hellenistic. He is fond of incorporating traditional materials, such as hymns and credal formulae, and farewell speeches. In all these, he shows a definite formal affinity to the author of Luke-Acts. More significantly, there are some material affinities. The incorporation of the baptismal hymn indicates not only the redactor's familiarity with the Pauline tradtion, but also his preference of the thought embodied in that tradition. It is thus more than accidental that the joining of the ideas of perseverance and reign (v.12a) appears elsewhere in the New Testament only in Lk 22:28 f. Then the concept of death as martyrdom implied in the hymn is certainly an echo of Lukan theology in which the death of Jesus is regarded not as having redemptive significance, but as a martyrdom. Furthermore, they both share a marked interest in the preservation of the apostolic (Pauline) tradition. Finally, the second part of the hymn may be taken as a hymnodic rendition of Lk 12:9.

That Luke is the author or compiler of the Pastorals cannot be proved solely on the evidence adduced from the present hymn. But the evidence does indicate that such a theory is quite plausible. That Luke is the redactor of the hymn is more probable. Who could have been more eminently qualified and inclined to assume the task of redacting the hymn by incorporating the Pauline and dominical traditions together than the man who had been an associate of Paul and the same man who had authored the third Gospel?

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